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THE AMERICAN ECCLESIASTICAL REVIEW

VOL. CXLV, NO. 2 AUGUST, 1961

CONTENTS

Thoughts on the Catholic Intellectual *Archbishop Vagnozzi* 73

The Roman Synod: A Survey *John A. Abbo* 80

Loisy's Concept of the Church *John J. King, O.M.I.* 103

Co-Operation without Compromise *Charles Dollen* 117

Revolutions in Catholic Attitudes *Joseph Clifford Fenton* 120

ANSWERS TO QUESTIONS

Francis J. Connell, C.SS.R., and John P. McCormick, S.S.

A Financial Drive for a Non-Catholic Cause 130

Confession of a Priest or Religious 131

A Violation of the Rubrics 132

Rose Vestments 133

(Contents Continued on Next Page)

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(Contents continued from previous page)

Lenten *Ite, Missa Est* 134

Ciborium Cover and Veil 134

Omission of the Last Gospel 135

The Divine Praises 135

ANALECTA 137

BOOK REVIEWS

The Voices of France, *by James M. Connolly* 138

The Church and the Bible, *by Christopher Butler, O.S.B.* 140

Before His Face, *by Gaston Courtois* 141

The Catholic-Protestant Dialogue, *by Jean Guitton, Jean Danielou, Jacques Madaule, and Jean Bosc* 142

BOOKS RECEIVED 144

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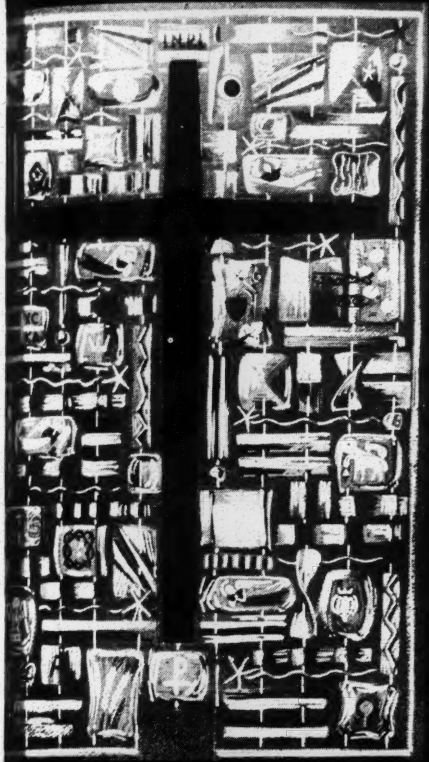

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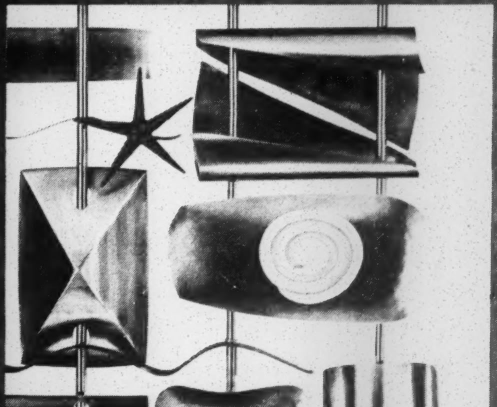

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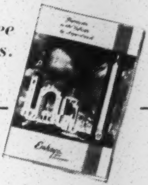

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THOUGHTS ON THE CATHOLIC INTELLECTUAL[1]

I will confound the wisdom of wise men, disappoint the calculations of the prudent. What has become of the wise men, the scribes, the philosophers of this age we live in? Must we not say that God has turned our wordly wisdom to folly? When God showed us His wisdom, the world, with all its wisdom, could not find its way to God; and now God would use a foolish thing, our preaching, to save those who will believe in it. Here are the Jews asking signs and wonders, here are the Greeks intent on their philosophy; but what we preach is Christ crucified; to the Jews, a discouragement, to the Gentiles, mere folly; but to us who have been called, Jew and Gentile alike, Christ the power of God, Christ the Wisdom of God. So much wiser than men is God's foolishness; so much stronger than men is God's weakness.[2]

So we read in Scripture. These words of St. Paul seem to indicate an opposition between human wisdom and divine wisdom, between human philosophy and Christian philosophy, between the ways of men and the ways of the Church. Nobody can deny, however, that God has given His Church during the twenty centuries of its life, a remarkable number of men who have combined the humility of sanctity with a vast and profound knowledge.

During these long centuries the Church has always encouraged all intellectual achievements. During the Dark Ages it was in the Catholic monasteries that learning and the arts of antiquity were treasured. The universities of today received their start from the Church and their first subjects were philosophy, theology and canon law. During the Middle Ages a great cathedral, built in stone, was a masterpiece of art, a monument of love for and faith in God. The Renaissance, with the awakening of human intelligence and artistic inspiration, had its beginning from deeply religious people. In Rome the popes became the peerless protectors and promoters of literature and the arts.

---

[1] This is the text of an address delivered by His Excellency Archbishop Vagnozzi on June 3, 1961, at the baccalaureate services at Marquette University, in Milwaukee, Wisconsin.

[2] *I Cor.*, 1 : 19-25.

Wherefore, nobody who evaluates the history of human thought properly can say that there is any contradiction between faith in the supernatural and a true and genuine intellectuality. There will, of course, be some intellectuals who will disagree with this statement, who will consider that the adherence which the Catholic Faith demands from human intelligence will not permit the human mind freely to develop scientific progress and artistic achievement.

To the few examples which these intellectuals might quote in order to prove their point of view, we can answer with an unlimited amount of evidence proving exactly the contrary. We can say still more: we can add with full conviction that the guidance of Divine Revelation and of the teaching authority of the Church has permitted a continuity and consistency of beliefs, a harmony of moral norms, which have greatly enhanced the development of human thought and provided the civilization which is ours today.

It is not my purpose, however, to engage in argument as to whether the Catholic Faith can be harmonized with intellectuality. I am sure that all of you, the faculty and graduates alike of Marquette University, are convinced that there is no opposition between faith in the supernatural and intellectual eminence. Rather, I wish to allude today to some of the dangers facing the Catholic intellectual when confronted with the modern, massive opposition of secularism and naturalism, which, rather than prove the alleged opposition of faith, science and culture, seem to take it for granted and presume to dominate alone the domain of the mind.

May I say that more than with the attitude of the secularist intellectuals, I am concerned with the uneasiness and preoccupations of some Catholic intellectuals. These latter seem to feel that the Catholic intellectual effort of today does not measure up satisfactorily with the level of the secular effort, that an excessive attachment to traditional positions appears to prevent the Church from freely facing modern problems with adequate answers and assuring directions.

They seem to feel that every effort has to be made in order to build a bridge between modern secular thought and Catholic thought, even to the point of digressing from positions traditionally accepted in the past, in the expectation of being acknowledged and accepted in the intellectual circles of today. In an attempt to obtain this acknowledgment and acceptance, they are inclined to introduce interpretations of Catholic teaching which often appear to be contradictory to what has been believed not only in the last century but in the preceding centuries as well.

Today, as you know, there is a dispute amongst Catholic scholars concerning the idea of history as applied to both the Old and New Testaments. This dispute takes its foundation from the request made by Pope Pius XII, of happy memory, in the encyclical, "Divino afflante Spiritu," that exegetes lay stress upon and diligently investigate the "literary meaning" of the Sacred Text, so that the mind of the authors of the Divine Books might become abundantly clear and that, thereby, our knowledge of the Word of God might become deeper and more fruitful.

Whether some of the most recent efforts to give us this literary meaning are in consonance with the teaching of the Church, it is not for me to say. But I would only remark that as the protagonists of the new position should not summarily be accused of heresy, neither should they insist in presenting as definitive truth—to be accepted by all right-thinking people—theories and opinions which can receive the definitive stamp of truthfulness only from the "magisterium" of the Church. We expect of every Catholic scholar the humility to submit to the authority of the Church and loyally and unreservedly to accept from it the final word concerning what must be accepted and believed as Catholic doctrine.

To quote a distinguished Biblical scholar: "The foundation of the historical authority of the Gospel is the authority of the Church, the one fourfold Gospel being the genuine and direct product of her catechesis. All this is neatly expressed by St. Augustine in his celebrated aphorism, 'I should not believe the Gospel, did not the authority of the Church persuade me to it.' "[3]

The Sacred Books of the Bible are too basically fundamental, too basically essential to be left to the individual and private interpretation of even a large number of scholars. Furthermore, if, on the one hand, the effort to reach an understanding with non-Catholic Biblical scholars is worthy of consideration, on the other, we could not ignore the large number of non-Catholics who believe, today, as much as many of the Catholic faithful do, in the traditional concept of the historicity of Holy Scripture.

---

[3] The citation is from *The Life of Christ,* by Giuseppe Ricciotti, translated by Alba I. Zizzamia (Milwaukee: The Bruce Publishing Co., 1947), p. 96. Ricciotti quotes from St. Augustine, *Contra epist. Manichaei,* V, 6.

Another field in which among some Catholic scholars there is at the present time a certain amount of discontent with the current practice of the Church is that of the liturgy.

Even in this sphere we are confronted with a rather large gamut of individual interpretations. So many liturgists believe today that they have found the perfect formula in order to bring the liturgy nearer to the people and the people nearer to God. Actually, they seem more in agreement in the matter of criticizing the liturgy as it is today, than in a common and concrete plan for reasonable reforms.

While the Holy See has been receptive to some of the ideas propounded at recent liturgical congresses, especially in regard to a more complete participation of the faithful in liturgical services, there is still to be found an almost fanatical insistence in advancing proposals which the Holy See has openly considered with disfavor.

Take, for instance, the question of the use of the vernacular in the Mass. It is evident that if the Mass were celebrated in the modern living languages, the people could follow more closely the words of the Mass. But still the Mass is the universal and perennial Sacrifice of Christ; it is the supreme and most official act of worship we address to Almighty God, and the use of Latin for the Latin Rite gives to it a sense of unity and universality; it has in itself, in the use of one language, a symbolism of togetherness, of being the one family of God, the Father, without the separation of languages and nationalities which offers always a sense of limitation and restriction to the essential catholicity of the Church.

I have lived and traveled in many parts of the world, and it has always been a source of edification and profound satisfaction to see the Holy Mass celebrated with exactly the same ceremonies and the same words among various people of the world. After all, many people seem to be satisfied by following the Mass with their own vernacular missal.

Still another area of restlessness is that of ecclesiastical art. I will concede that contemporary art has not been widely accepted by Catholic authorities. I do not think that the reason for this lack of enthusiasm is due to the fact that there is an obstinate opposition to contemporary art as expressed in Church architecture, decoration, liturgical painting or sculpture.

The main reason, I believe, is that contemporary art itself as a whole has rarely produced works in the ecclesiastical field which have been accepted by our people as truly inspirational and conducive to a feeling of union with God. Liturgical art cannot be considered purely from an esthetic point of view. It has to be art, and it has to be liturgical.

The centuries have shown how liturgical art can adopt many forms and styles and still be great art and deeply religious. That was made possible because the creators of masterpieces were artists of great faith and deep devotion. Perhaps our institutions have not yet succeeded in producing great artists imbued with the same profound religious convictions and who can create a great contemporary liturgical art.

We cannot blame our bishops and our priests if they are reluctant to abandon the accepted, traditional forms in order to build churches and fill them with statues and paintings which may be an expression of a genuine feeling and of the talent of an individual artist, but which too often do not respond to the demands of the religious feelings of the Catholic people.

The complaint has been voiced more than once that in high ecclesiastical circles the intellectual is often underestimated and also mistrusted. The question is whether we are confronted with true and genuine intellectuals—who are inspired by a sincere love of truth, humbly disposed to submit to God's Revelation and the authority of His Church—or whether we are confronted with intellectuals who believe, first of all, in the absolute supremacy and unlimited freedom of human reason, a reason which has shown itself so often fallacious and subject to error.

It may be true that the Hierarchy of the Church is largely absorbed in the vast and consuming task of Church administration. It is also true that many of our priests must devote a large portion of their time to the administration of the sacraments, to the building of churches and schools and to providing the necessary means for the same, and to the numberless demands and complexities of parochial life today.

But it cannot be denied that the Holy See chooses its bishops with the utmost care, for their intellectual training, superior intelligence and deep understanding, as well as for their moral integrity. Even if our bishops and priests cannot all be scholars, I shall say that, with the long years of their seminary training, with the large amount of reading most of them do, they are equipped to understand and evaluate anything that the intellectuals can say and write about religion, agreeing with them and disagreeing with them if their conscience and their pastoral duty would move them to do so.

The number of Catholic institutions of higher learning in the United States is increasing with each passing year, and what is of infinitely greater importance is that the standard of studies is steadily being enhanced.

When we consider that a large part of our Catholic people is made up of third and fourth generation children of poor immigrants; when we consider that the expansion of higher Catholic education has taken place in the last fifty years; I think we must be thankful to Almighty God for the results that have been achieved, and thankful too, to those who have labored so tirelessly to ensure the attainment of these gratifying results.

This by no means permits us to rest with complacency in the joyful realization of what has been done. We must do more and still better, scrutinizing our possible failures and their probable sources, but without indulging in exaggerated or sensational criticism.

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Be proud of your Alma Mater because you have reason to be! You have received a good intellectual training in her revered halls. Whether you will be considered an intellectual or not; whether you will be received or not into intellectual circles; remember one thing, namely, that true intellectuality must be combined with humility.

The true intellectual does not flaunt his mental acumen and acquired cultural power. He does not, as if blindfolded, close out the light of Divine Revelation which, after all, is Absolute Certitude.

He does not, in short, set up his intellect, whose adequate object is truth, in contradiction to the Truth. Rather, he recognizes in awe the limitations of his human intellect when face to face with the infinite Wisdom of God.

Jesus, our Divine Teacher, showed us the true way of getting close to the Wisdom of God when He warned us to be humble and said: "I Confess to Thee, O Father, Lord of heaven and earth—because Thou hast hid these things from the wise and prudent, and hast revealed them to the little ones."[4]

✠EGIDIO VAGNOZZI

Archbishop of Myra
Apostolic Delegate to the United States of America

---

[4] *Matt.*, 11: 25.

THE ROMAN SYNOD: A SURVEY*

I

PREPARATION

On January 25, 1959, addressing the Cardinals in the Monastery of St. Paul-outside-the Walls, John XXIII made this historic announcement: "Venerable Brothers and dear sons, though admittedly trembling a little with emotion, yet with humble resoluteness of purpose, We pronounce before you the name and plan of this double celebration—a Diocesan Synod for Rome and an Ecumenical Council for the universal Church. . . . They will happily lead to the hoped-for and expected revision of the Code of Canon Law."[1]

Three bold projects were thus announced; and among them was the celebration of a diocesan synod for Rome for the first time in many centuries. How many, no one seemed to know. Certainly, the synod announced by John XXIII was to be the first since the Council of Trent.

Soon after his allocution, the Holy Father gave precise instructions for the preparation of the Synod. He appointed a synodal committee *(consilium synodale)*, responsible for the preparation of all that was to be treated in the synodal sessions. Eight synodal commissions *(coetus synodales)* were also created—one for each of the following matters: persons (clerics, religious, lay persons); teaching office (preaching, catechetical instruction, Catholic press, etc.); divine worship and sacramentals; sacraments; apostolate of the laity; Christian education of youth; ecclesiastical property; welfare work and aid to persons in need.

After four months (April 10-Aug. 7, 1959) of intensive work, the synodal commissions drafted their recommendations and conclusions into proposed statutes. These tentative statutes were printed in September, 1959, and immediately submitted to the scrutiny of the consultors of the central synodal committee and of others in the Roman Curia and in the diocese. "When their observations had received due consideration, the synodal committee proceeded to redraft the statutes, which were then presented to the Holy Father (Dec. 14). Two days later the work of translation into Latin was begun . . . ; and during the first half of January, 1960, the statutes were printed and a copy was presented to all the participants in the synod. The volume was entitled *Primae Romanae Synodi Constitutiones A.D. MDCCCCLX* and it consisted of 770 statutes."[2]

---

* A paper given at the Midwest Regional Conference of the Canon Law Society of America, Rockford, Illinois, April 25, 1961, in the presence of Most Reverend Loras T. Lane, Bishop of Rockford.

[1] *AAS,* LI (1959), 68.

This phase of preparation is remarkable on three counts. (1) *The vigorous leadership of John XXIII.* The personal interest and attention of the Holy Father was never lacking. He wanted to be kept informed, even as to details, of the progress of the work. He frequently and graciously encouraged the members of the various commissions in the execution of their task. He repeatedly voiced his persuasion of the canonical and pastoral importance of the forthcoming Synod and was optimistic as to its effects not only for the city of Rome but for the entire Church. (2) *The wide extent of diocesan consultation.* In compliance with the instructions of the Holy Father, the *Synod* was literally the combined effort of all the vital and active forces of the diocese. Cardinals, prelates, members of the central synodal committee, members of the synodal commissions, pastors, religious, priests, and ordinary faithful. The faithful, specifically, were not only allowed but encouraged to voice their suggestions, criticisms, and opinions through their priests or directly, by writing to the secretariate of the synodal committee. There is no need to dwell on the merits of such extensive consultation. Practically, it was an invaluable means of learning the real conditions of the diocese. Psychologically, it helped create the right atmosphere and attitudes for the eventual acceptance and observance of the statutes to be issued in the Synod. (3) *The spiritual aspect of the preparation.* The preparatory phase of the Synod was not restricted to what may be called the technical side. The Synod, in the words of John XXIII, is "a great grace . . . a great manifestation of spiritual force,"[3] a meeting of the bishop with his priests for the purpose of purifying and strengthening the life of the diocese at all levels and in all its members. Thus understood, a synod is a diocesan operation of the first magnitude; and it is both an opportunity and a challenge. It calls for everyone concerned to join together in a renewed bond of charity and in a more fervent dedication to common objectives; it requires the collective prayer of bishop, priests, religious, and faithful. The Roman Synod neither ignored nor minimized this spiritual aspect of the preparation. The Pope frequently reminded his flock of the importance of imploring divine assistance. He himself composed a special prayer and had it distributed for recitation in all parishes and religious houses. From Feb. 23, 1959, to the closing day of the Synod, the collect of the Holy Spirit was said *tamquam pro re gravi* at all Masses. Solemn triduums in the City asked God's blessings on the synodal activities. Two weeks before the opening, a "synodal day," with appropriate prayers and pertinent explanations, was observed in all Roman parishes.

---

[2] Abbo, "The Roman Synod," in *The Jurist*, XXI, 2 (April, 1961), 180 (hereafter cited Abbo). The final edition of the Roman Synod, published in September, 1960, contains only 755 statutes. It is entitled *Prima Romana Synodus A.D. MDCCCCLX* (Vatican City, 1960) (hereafter cited *Prima R. S.*).

II

CELEBRATION

The Synod was formally opened in the Lateran basilica—the Cathedral of Rome—on Jan. 24, 1960. The Holy Father spoke to the august assembly of prelates, priests, religious, and faithful on the importance of ecclesiastical convocations—general, provincial, and diocesan—in the history of the Church. He stressed the distinction between clergy and faithful as well as the need for their collaboration. He listed the topics to be treated in the Synod and asked the fervent prayers of all for its success.

The three succeeding days, the Synod met in the Vatican palace. Each morning in the Sistine Chapel, directly under the powerful frescoes of Michelangelo, those who had been officially summoned or invited to the Synod[4] assisted at Mass (a dialogue Mass in which all priests present, including Pope and Cardinals, actively participated); then, all went to the Hall of Benedictions for the public reading of the synodal statutes. Each day the Sovereign Pontiff delivered an allocution on the general topic of the priesthood.[5] At the first session, he spoke on priestly sanctity. Because the person of the priest is sacred, he said, the life of the priest must be holy. He pleaded with his clergy for a truly pious and fervent daily celebration of the Eucharistic Sacrifice and urged assiduous study of sacred liturgy. At the second session, he spoke on priestly virtues: the virtues of the head (proper knowledge and correct judgment), the virtues of the heart (love for Christ, for the Church, and for souls), the virtues of the tongue (knowing when to be silent and when to speak).[6] At the third session he spoke on pastoral duties. He touched upon the problem of the many priests in Rome who, by reason of their responsibilities in the Roman Curia, are engaged only in an indirect form of pastoral work. He mentioned the sobering fact that today there is only one priest directly engaged in pastoral duties for every 3,300 faithful. He asked all priests never to forget that they are primarily shepherds and as such, whether or not directly engaged in the apostolate, are to do their work in a supernatural spirit and avoid all secular entanglements and activities.

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[3] *Prima R. S.*, pp. 489 ff.

[4] For the list of those summoned and those invited to the Synod, cf. *Prima R. S.*, pp. 531-535.

Before the closing ceremony of the Synod, the Holy Father delivered two other important allocutions intimately related to its general theme. On Jan. 28, he addressed the ecclesiastical students of Rome, and on Jan. 29, the women religious. Both times he spoke in the church of St. Ignatius.

For the seminarians, the Supreme Shepherd had three exhortations. (1) *Digne ambulate.* Avoiding every trace of worldliness and governed constantly by supernatural prudence, they must follow the path that fully conforms to the intrinsic sacredness and dignity of the priestly office. (2) *Accipite Librum et devorate illum.* In Holy Scripture they will discover what must be their conduct in the pastoral ministry and how, gradually and perseveringly, to progress in their spiritual life. (3) *Psallite sapienter et frequenter.*

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[5] For the Italian and Latin text of these three allocutions, cf. *ibid.*, pp. 335-433.

[6] It was in this address that the Holy Father expressed his sadness over those priestly souls that have been harmed by the union of heart and flesh in their journey through life. He spoke also with particular grief of the idle fancy of some that the Church will renounce that centuries-old ornament of the priesthood—celibacy, cf. *ibid.*, p. 391.

They must make constant prayer the food of their souls and the safeguard of their virtues. Through the frequent use of the Psalms in their mental and vocal prayer, they must learn, and live by, the *sensus Dei* and the *sensus Ecclesiae*.

The address to the women religious stressed four points. The Holy Father insisted, first of all, on detachment from creatures for true consecration to God in perfect virginity. Secondly, he emphasized the need of strength of character—an interior strength, a strength of soul that gives perfect balance to mind, will, and sensibility, and admits no shadow of melancholy or selfishness. Thirdly, he reminded the women religious that their prayer[7] must be constant, for such perfection is not quickly achieved and must be frequently and confidently implored. Lastly, he extolled the religious life—with its detachment, ceaseless prayer, and closeness to the Cross—as a heavenly one.

The solemn closing of the Synod took place in St. Peter's basilica on Jan. 31, 1960, in the presence of an impressive number of prelates, priests, religious, and lay people. Before the singing of the *Te Deum,* the Holy Father delivered an allocution in which he expressed his joy and gratitude for the Synod's successful completion. He also invited the people of Rome to reap speedily the primary fruits of the Synod: an increase of faith *(firma fides)* and the resultant zeal to propagate it; an increase of hope *(spes invicta)* and the resultant repudiation of today's notion that man's paradise is to be sought on earth; an increase in charity *(caritas effusa)* with the resultant willingness and eagerness to suffer, even to die, for others. Finally, the Vicar of Christ warmly recommended three devotions—to the Heart, the Blood, and the Name of Jesus. The allocution was concluded with a moving prayer to the Blessed Virgin Mary, *Salus populi Romani.*

The statutes of the Roman Synod were promulgated on June 28, 1960. On that occasion, the Holy Father delivered an allocution in which he sounded a stern warning against the narrow and selfish mentality that would have the boldness to judge and criticize all, even what the Authority of Holy Church has deemed it opportune to dispose, command, or forbid.

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[7] It was in this address that the Sovereign Pontiff said of prayer: "Pure prayer is born of a serene conscience—and it is a listening to God, a speaking with God, a silence in God"; *ibid.*, p. 465.

In September, 1960, the acts of the Synod, including the Pope's allocutions and the statutes,[8] were published in a volume entitled *Prima Romana Synodus A.D. MDCCCCLX*.[9]

On Nov. 1, 1960, the statutes became effective in the entire diocese, including St. Peter's basilica and Vatican City. The same day, *L'Osservatore Romano* released the news that a commission or council (composed of three members) for the authentic interpretation of the statutes of the First Roman Synod had been established by the Sovereign Pontiff.[10]

III

SYNODAL STATUTES

The 755 synodal statutes are presented in an introduction and three parts or books. The preliminary norms, (statutes 1-18) deal with the synodal statutes in general (their binding force, interpretation, and dispensation), and with the diocesan curia[11] (its organization and offices).

Book One (statutes 19-220) deals with *Persons* (Roman clergy, religious, laity). Book Two (statutes 221-709), the longest, deals with *Pastoral Action* (teaching office of the Church and Christian education of youth; sacraments and sacramentals; divine worship and liturgy; the collaboration of the laity in the apostolate and, especially, Catholic Action). Book Three (statutes 710-755), the shortest, deals with *Church Property* (in general and in particular).[12]

Like the *canon* in the Code, the *constitutio* or *statute* is the standard unit of subdivision in the Synod. The norms of the latter are cited by the number of the statute, with the addition of whatever subdivision there may be within the statute, *i.e.,* of either § or no. Books One and Two of the Synod are divided into *parts,* some of which are in turn subdivided into *sections.* All books, whether or not subdivided into parts or sections, are divided into *titles.* Many titles contain *chapters.* The titles in Book Three, which is not divided into parts (and consequently not into sections), are numbered consecutively. In Books One and Two only the titles of each part and, if there are sections, of each section are numbered consecutively. In this, the Synod uses a different arrangement from the Code, which numbers all titles in a given book consecutively.

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[8] Usually the statutes are called *constitutiones synodales* or *constitutiones Synodi*. At times, the term *leges synodales* is used. Even the term *Synodus* seems to be used here and there to mean merely the synodal statutes; cf. stat. 5, §2, 6, 7.

[9] The practical value of the volume is greatly enhanced by a 60-page analytical index of the statutes of well over 3000 entries.

[10] *L'Osservatore Romano*, Oct. 31-Nov. 1, 1960, p. 6. Cf. also stat. 4.

[11] The diocese of Rome is divided into three jurisdictions: the Vicariate of the City, presided over by a Cardinal Vicar; the Vicariate of Vatican City, presided over by a Vicar General for that territory; and the Basilica and "canonica" of St. Peter, presided over by the Cardinal Archpriest; cf. stat. 11, f.

[12] This book contains an interesting "title" on Archives (stat. 741-745).

There are several approaches that would afford a good general view of the content of the Roman Synod. (1) One is analytically to follow the plan of the Synod, book by book and title by title, emphasizing here and there the most important statements and regulations. (2) One is systematically to group the synodal norms around the most common types of Church legislation. Then the statutes are categorically considered as predominantly doctrinal, liturgical, pastoral, or strictly disciplinary. (3) Another is to present the synodal statutes by indicating their more characteristic qualities. In this case, statutes are grouped under such headings as: supernatural concern, attention to existing conditions and problems, realistic application to details.[13] (4) Still another is to outline the content of the Synod by grouping its most important norms around certain major problems, thus bringing into relief the Roman Synod's treatment of matters of paramount importance not only for Rome but for every diocese in the world. These vital matters are four: (1) priestly sanctity; (2) priestly ministry; (3) divine worship and liturgical life; (4) the lay apostolate. This is the approach taken in the present paper.

PRIESTLY SANCTITY

The Synod's general aim was to discuss and legislate about "all that is necessary and useful for the good of the Roman clergy and people" (stat. 8, §1).[14] Specifically, however, its first and solemnly stated purpose was to propose to priests such a pattern "of interior and exterior life and apostolic activity as would help them truly to be . . . what Christ wants them to be—the salt of the earth—and ever more worthily to fulfill their most exalted office" (stat. 8, §2). This double program of priestly sanctity and pastoral activity is the keynote of the Synod.

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[13] This is the method the writer used in the article quoted *supra,* 191-201. In the same article, another system of classification of statutes was also attempted by listing, at least by way of example, statutes dealing with matters or issuing norms outside the competence of ordinary synods, statutes

The Synod insists that the priest, an *alter Christus,* be animated by a supernatural spirit and gives detailed regulations and recommendations as to means and practices for acquiring, preserving, and increasing it: ". . . priests, religious, and all who aspire to the clerical state must seek to cultivate in themselves a true piety, a constant sense of discipline, an impassioned zeal for souls" (stat. 23).

Piety grows and shows itself especially in Eucharistic worship; therefore, "Holy Mass shall be for clerics and religious the culmination and center of their every day" (stat. 25).[15] It shows itself also in the devout recitation of the Divine Office—"at the stated times and in places conducive to recollection," if possible, "before the Blessed Sacrament" (stat. 27).

The Synod has much to say about other exercises of piety as well. Here the rules of the sacred canons[16] are not merely restated. They become more stringent, more detailed, more emphatic. Canon 125, for instance, rules that local ordinaries shall see to it that all clerics "devote themselves daily to mental prayer." But statute 28 explicitly makes daily meditation an obligation *("praecipitur")* for all clerics who for any reason happen to be in Rome. The Code's

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dealing with conditions peculiar to Rome, and statutes concerned with matters and regulations within the competence of all synods; cf. *ibid.,* 186-191.

[14] Cf. can. 356, §1.

[15] With its characteristically fine sense of logic, the Synod further rules: "In the sacristy, silence is to be observed, especially when the priest, while reciting the prescribed prayers, puts on the sacred vestments" (stat. 26, §1); "Ordinarily, it is fitting that a priest employ no less than twenty-five minutes in the celebration of Mass" (stat. 25, 30); and (to give all priests the opportunity to celebrate Mass every day) "whenever circumstances seem to demand or permit it, priests who are sick shall see to it that, through the Vicariate, they obtain the permission to offer the Holy Sacrifice at home" (stat. 34, §2).

[16] Cf. can. 125, 126.

prescription about confession is likewise altered in the Synod: "Every cleric . . . shall have an ordinary confessor, whom he will frequently approach. Priests of the secular clergy are exhorted . . . privately to make known to the Vicariate the name of their confessor" (stat. 30, §1).[17]

A more definite determination of the Code's norms is also evident in regard to spiritual retreats.[18] Secular priests who reside in Rome must make "a spiritual retreat of at least five consecutive days every year for the first five years of their priesthood; then, once every three years"; all are exhorted to make a retreat annually; and the practice of a monthly retreat is highly commended (stat. 31).

Statute 30, §2 warmly recommends that priests be familiar with the Bible and assiduously read the *Imitation of Christ* and other works of meditation and hagiography. Statute 33 encourages priests of the secular clergy to enroll in some third order or sodality "to acquire greater perfection, increase their piety, gain many indulgences, and obtain copious suffrages after death."

To promote the high degree of sanctity demanded of them and to provide the laity with an example of superior virtue and right conduct, the Synod binds priests with several disciplinary measures. Clerics must observe Christian moderation and charity in the pursuit of their rights. They are urged generously to pardon all injuries. "All ecclesiastic persons, whether physical or moral, collegiate or non-collegiate, exempt or non-exempt, and also all associations governed by clerics or religious, and the various groups of Catholic Action, must not, unless they have obtained the permission of the Cardinal Vicar, summon anyone before a lay tribunal in Rome" (stat. 39, §1).

Utmost willingness to abide by the commands and wishes of the Sovereign Pontiff and to respect and obey the hierarchy is expected of all clerics (stat. 76, 77). They are also urged to comply, in a most exemplary manner, with the laws of the state, including those concerning customs, duties, fiscal matters, income tax, traffic regulations, and to avoid fraud of every sort (stat. 40).

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[17] Of course, in Rome as elsewhere, a priest may go to confession to any available priest; but "in the territory of the Roman diocese all priests, even *peregrini* (visitors), may confess their sins to any priest not bound by any ecclesiastical impediment; and the latter, should he lack the faculty to hear confessions, acquires it in force of this synodal law" (stat. 67, §1).

[18] Cf. can. 126.

Clerics shall effectively support the Catholic press by subscribing to Catholic publications as well as by making them known and recommending them to the faithful (stat. 42, §2).[19]

Clerics (and religious) are forbidden to purchase and drive any motor vehicle without having previously obtained the written permission of the Vicariate (stat. 87, §1).[20] They are "absolutely forbidden to attend any show whatever *(quibuslibet spectaculis)* in Rome, including a motion picture," even in halls and other places subject to or approved by ecclesiastical authority, unless the necessary permissions and faculties have been granted by the Vicariate (stat. 88, §§1-3).[21]

One detects a note of special concern and urgency in the Synod's insistence on the priest's obligation to be detached from money and other worldly possessions. Statute 82 is very explicit: "Priests shall guard against any exaggerated accumulation of money for themselves or their relatives. Indeed, they shall consider it a most serious duty *("gravissimum officium")* to put to charitable use, even while still alive, all that is superfluous from their benefice, office, or personal goods, especially for their seminary." This same statute (§2) stigmatizes as shameful the leaving, at death, of riches in any way connected with one's sacred office. It asks all clerics to imitate St. Pius X who in his testament could truly say: "I was born poor, I lived poor, I want to die poor." In keeping with this sense of detachment, both interior and exterior, priests are warned against imbibing the spirit of the world and displaying a tenor of life incompatible with the poverty and simplicity proper to a minister of Christ.[22]

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[19] Cf. stat. 42, §3 and can. 1386, §1.

[20] Cf. stat. 87, §§2, 3, about the lawful use of motor vehicles and the prohibition ever to ride alone with a person of the opposite sex, even a relative or a domestic, except for urgent reasons.

[21] This prohibition is binding on clerics, religious, and all those preparing for the ecclesiastical or religious life, even though they are in Rome for a short time. The malicious violation of this norm is punishable, at the discretion of the Cardinal Vicar, with penalties *ferendae sententiae*. But if the guilty cleric is in major orders and the place is not approved by ecclesiastical authority, then he automatically incurs a non-reserved suspension *a divinis* (stat. 89). Regulations likewise binding all priests, even those who go to Rome for a short visit, are found in stat. 51: "Secular priests as well as religious priests who are not guests of their religious houses . . . must present to the office of the Vicariate, within three days from their arrival, a written declaration of their own Ordinary stating that he has given them permission to leave their usual place of residence" (§1); the Vicariate, then, will give them, in writing, permission to remain in Rome for a definite time (§2); upon expiration of this time, the priest must leave the diocese of Rome (§3), "a priest who would maliciously remain in Rome for a week after the expiration of the stated time, will be bound *ipso facto* by a suspension *a divinis* reserved to the Cardinal Vicar" (§4). For rules concerning clerics who are in Rome for their studies, cf. stat. 52.

Canon 129 prescribes that "after their ordination to the priesthood, clerics shall not neglect study, especially the study of the sacred sciences." This prescription is re-presented by the Roman Synod, but again the Synod interprets and urges it more definitely. Quoting verbatim from Pius XI's encyclical *Ad catholici sacerdotii,* statute 43, §1, reminds all of their duty to pursue theological studies and to keep informed of the progress in secular sciences.[23]

Growth in the virtue that holds the primacy among all virtues is both a manifestation of the supernatural priestly spirit and a powerful means of persevering and progressing in it. True charity must mark the relations of priests among themselves, that is, between priests and fellow priests, between diocesan and religious priests, between pastor and curates, between priests and their superiors. To foster a spirit of unity, diocesan priests are cordially invited to visit the Cardinal Vicar and the *vicesgerens* at least once a year (stat. 54, §1). "Clerics should make it their business to visit and comfort fellow clerics who are sick, bring them the sacraments and other spiritual assistance, and, if need be, provide for them material help" (stat. 34, §3). As to relations between pastor and curates, in order that they may be as close and friendly as possible, the practice of common life (a practice not yet widespread in Rome) is approved, under certain conditions (stat. 124, §1).[24] In any case, the pastor's relations with his curates, especially the younger ones, must be marked by "true affability and charity, . . . he has in common with them the priestly dignity and . . . they aid him immensely in the fulfillment of his pastoral office. Let him guide them by word, advice, and especially by example; while exercising his rights and authority, let him act toward them as a brother and a friend . . ." (stat. 125).[25]

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[22] Cf. stat. 22, 36, 83, §1.

[23] The Synod mentions in particular the study of sacred scripture, dogmatic theology, moral theology, sacred liturgy, canon law, ascetic theology, pastoral theology, social sciences (stat. 43, §2). Cf. statute 320 (about the duty of priests teaching religion in high schools and colleges to keep abreast of secular sciences and modern theories so as to be able to help students in their difficulties and doubts.)

[24] Cf. can. 134. For another instance of common life urgently recommended to the Roman clergy, cf. stat. 158, §3.

A most desirable and blessed form of charity for fellow priests is that shown those who have incurred ecclesiastical penalties or are guilty of defection. Here the very pertinent statute in the Roman Synod is an admirable example of supernatural charity on the part of the Shepherd of the Roman diocese toward the most unfortunate of his priests. It is a courageous and remarkable statute: one whose origin and very formulation perhaps are to be traced directly to the personal initiative of the Synod's legislator. It is a statute that firmly and unambiguously wipes away an inveterate, cruel, unchristian prejudice. "Priests under censure or other penalties, though they may have left the Church, must never cease to trust in God's mercy and in their ecclesiastical superiors' clemency and benevolence; all other priests, especially those who are friends of these unfortunates, impelled by supernatural charity, should seek to foster in them the same confidence. For all these unhappy persons who persevere in their defection, the norm so faithfully used by Pius XI should be applied: 'The less we can speak of God to men, the more we must speak of men to God.' In these circumstances, the unfortunates are not to be denied friendly relations or encouragement in adversities or, if need be, even material aid" (stat. 35).

PRIESTLY MINISTRY

The good priest cannot fail to be zealous. It may in fact be said that the supernaturally inspired zeal of the priest is the touchstone of his supernatural spirit. It is also a valuable means of increasing his spiritual life and uniting him ever more closely to God. No wonder, then, that the Roman Synod indissolubly connects the obligation of priestly sanctity with priestly zeal for souls. Whatever his dignity or rank, a priest is a shepherd of souls: this he must never forget (stat. 46).

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[25] Cf. also stat. 126, about the *summa iustitia* with which the pastor must give the curates their due salary or compensation. Pastors are also invited generously to supplement this salary if the church budget permits it *(si id paroeciae opes sinant)*.

As a consequence of this central and all-embracing principle, (*a*) the obligation to seek the faculties to hear confessions and to preach the word of God is imposed on all priests who reside in Rome (stat. 47, §1);[26] (*b*) all secular priests, whatever their dignity or rank, shall willingly and readily aid in the pastoral work of the diocese; superiors of religious for their part, while observing the discipline of their institutes, shall make their subjects available for the pastoral work (stat. 49); (*c*) all priests, diocesan as well as non-diocesan, though enjoying the privilege of the private oratory or of the portable altar, must, as a rule, on days of obligation, celebrate Mass publicly for the convenience of the faithful (stat. 56, §1).[27]

If zeal for souls must be the constant concern of every priest, how much more must it be that of every pastor and of every priest engaged in the direct pastoral ministry. The pastor must consider himself, above all else, the *pastor animarum.* Accordingly, he must direct all his energies to bringing into the fold and keeping there all souls entrusted to his care—never losing sight of the fact that God himself has assigned them to him and that Christ died for them (stat. 102). For a fuller awareness of the tremendous responsibility attaching to his office, a priest who has been appointed pastor is urged to make a spiritual retreat of several days before assuming his duties (stat. 105). The pastor's knowledge of his flock is indispensable to the performance of his duty. He is to acquire it by every available means, making use especially of the so-called *status animarum,* statistically compiled and in its more modern forms; but he must remember that nothing can supplant or begin to equal personal contact with one's parishioners (stat. 107).

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[26] On the other hand, the logical dynamics of the pastoral principle, which demands that the priestly ministry be facilitated, has brought about an extensive relaxation in the law (or, at least, in current practice) concerning the grant of jurisdiction to hear confessions; cf. stat. 65 ff., 69 ff., 154, 30. From a juridical and pastoral point of view, this relaxation is of no small significance. It indicates an impressive trend in the development of this aspect of canonical legislation.

[27] Cf. also stat. 56, §2, inviting priests to understake the work of the ministry, if need be, not only gratuitously but also at their own expense.

The parish is the pivotal point of all pastoral activity (stat. 100).[28] The center of the parish is the parish church; and the church's center is the altar and the tabernacle (next are the baptismal font and the confessional). Following the example of the Curé of Ars, the priest must make the church the center of his life: "The pastor must love his church; let him recite the Divine Office in it, and as far as possible, perform there his other exercises of piety" (stat. 110).

The pastor's zeal must be considerate and prudent; and to ensure its prudent, able, and methodical implementation in parishes as vast as are most Roman ones, the priest must avail himself of all possible help. More specifically, each year, before the end of October, he shall diligently prepare with his assistants a detailed plan of action for the following year. The objectives must be few, well defined, worthwhile; and one of them, the most important, is to be pursued above the others (stat. 111, §§1, 2).[29]

Because the pastor's duties are many and exacting and consuming, should he become unable to discharge them and be advised by the Cardinal Vicar to resign from his office, he should obediently do so (stat. 132).

Synodal norms regarding pastoral ministry deal also with some special offices, such as those of chaplains in hospitals, schools, industrial establishments, and prisons,[30] and of ecclesiastical assistants to religious associations, particularly associations of Catholic Action.[31]

The Synod also abounds in detailed regulations concerning principles and methods for the Christian education of youth.[32] There are other statutes clearly determining the duties of pastors and their assistants in regard to the preaching of the word of God,[33] catechetical instruction, especially of children,[34] doctrinal formation of adults,[35] the administration of the sacraments,[36] the promotion of divine worship and liturgical life,[37] and the apostolate of the laity.[38]

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[28] This statement touches another central nerve in the Synod's structure. It is worth being studied attentively both in its deep meaning and in all its pastoral and liturgical implications.

[29] Cf. stat. 111, §3, about a periodical check and appraisal of the implementation of such a yearly plan, and §4, about the pastor's vigilance as to the influence of papers and publications on his flock and as to activities of associations inimical to the Church.

[30] Cf. stat. 151-161. Cf. especially stat. 154, concerning special powers, some even contrary to general laws of the Church, that may be granted them by the Cardinal Vicar.

[31] Cf. stat. 162-168.

[32] Cf. stat. 298-362.

DIVINE WORSHIP AND LITURGICAL LIFE

Part Three of Book Two is entitled and deals with "divine worship and liturgy" *(De cultu divine deque liturgia)*.[39] It contains 106 statutes. They constitute almost a complete treatise on this important matter and also formulate guiding principles and norms on a variety of closely related topics. Other synodal statutes, such as those found in the part concerning sacraments and sacramentals, touch upon the same subject.

Liturgy is tersely defined "the public worship of the Mystical Body of Jesus Christ," and the exercise of a liturgical act is said to require that it be performed in the name of the Church, by persons lawfully delegated, according to rites established by the Church. Any rite that lacks any of these notes is not a liturgical act but merely a *pia exercitatio* (stat. 554, §§1, 2).

Priests are urged to promote among the faithful a more intense and active participation in liturgical life (stat. 555, §1). To this end, the Synod recommends that the faithful frequent their parish church;[40] that on Sundays and holy days they take an active part in the Eucharistic Sacrifice, again in the parish church, through the dialogue Mass, under the guidance of a "commentator," who, when neither a priest nor a cleric is available, may be a lay person (stat. 555).

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[33] Cf. stat. 248-271.

[34] Cf. stat. 272-288.

[35] Cf. stat. 289-295.

[36] Cf. stat. 363-521.

[37] Cf. stat. 522-627.

[38] Cf. stat. 628-664.

[39] Since liturgy is "the integral worship of the Mystical Body in its head and members," perhaps a happier phrasing of this title would have been *"De cultu divino deque vita liturgica"* or, still better, *"De liturgia deque piis exercitiis religionis."*

[40] The Roman Synod persistently advocates a "parochial life" for the faithful—a life whose center must be the parish church. Cf. statute 100 and footnote 28, *supra*. Indeed, the parish church "is the place where the parish family gathers to live in common the mystery of Christ. It is the center of irradiation of Christian life over all the individuals and all the homes that go to make up the parochial community. . . . In some parishes there are

To increase the communal sense proper to liturgical life as well as to add solemnity to the liturgical function, "if a liturgical rite admits of celebration in common, this is to be preferred: Baptism, for example, which is administered on Sunday afternoons to children born the previous week, should be performed in the presence of a good number of parishioners and parish clergy" (stat. 558).

The Synod dedicates five statutes (561-565) to a select group of parishioners—the altar boys. "There must be a group of altar boys in every parish," so that they may properly serve at sacred functions and, once suitably trained, become *pueri cantores* or *lectores* and guide the other faithful in their active participation in liturgical acts.[41]

Music and sacred singing are dealt with at length in the Synod.[42] The general principle is that the faithful must be urged to participate in liturgical acts by doing their own singing (stat. 566). It is desirable that at all sung masses the people sing the responses (stat. 567, §2). A "diocesan council for sacred music" is being given much authority and responsibility to insure the promotion of sacred music and promptly check any abuses in this field (stat. 575). There are specific instructions on Gregorian chant, which, as a rule, "is to be preferred to other kinds of music" (stat. 576). The singing of popular hymns, *facilia et decora,* is allowed at low Masses, in pious exercises, and during processions (stat. 580). In keeping with the Instruction of Sept. 3, 1958 (no. 29), the Synod disapproves the practice of playing the organ almost continuously during low Mass and gives definite regulations as to when the organ or other instruments are to be silent (stat. 569).

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various churches. All will have a more or less solemn worship; but there is only one parish church. . . . The parishioners may attend a church of a religious community, but then they do not find themselves in their own church; they are guests of the church of religious"; Braso, *Liturgy and Spirituality* (Collegeville, Minnesota: The Liturgical Press, 1960), p. 229.

[41] Groups of altar boys are also recommended as a means of promoting and cultivating vocations to the priesthood; cf. stat. 561, §2.

[42] Cf. stat. 566-581.

There are detailed norms concerning the triple cult to be paid by all the faithful to the Sacred Heart, the Precious Blood, and the Holy Name of Jesus (stat. 534-536), the devotion to the Blessed Virgin Mary, especially through the Rosary (stat. 537-538), the devotion to the Apostles Peter and Paul (stat. 540).

Many of the statutes in this part of the Synod are pointed and practical. Tours of churches and shrines are prohibited during liturgical functions (stat. 525, §3). An excess of lace on albs, surplices, and rochets is forbidden as completely alien to sound liturgical tradition (stat. 593, §2). Plans for new churches should provide for an adjoining rectory and parish halls. The sacristy is to be located in the vicinity of the main altar. The tradition of the vestibule and the porch is to be revived (stat. 598, §1). It is forbidden to sell candles, images, rosaries, books, and other religious articles in churches and oratories, in sacristies, and at entrances to sacred places (stat. 604).

On the occasion of precisely determined solemn ceremonies, only one photographer is allowed, with the permission of and on the conditions placed by the rector of the church, to take a few pictures, always avoiding any inconvenience to faithful or clergy (stat. 612). For the lighting of churches and of statues and paintings in churches, indirect lighting is recommended; electric lights are forbidden, however, on altars, before, around, and inside the throne for the exposition of the Blessed Sacrament as well as before statues and their niches (stat. 613). The altar should not be attached to the walls of the church but so situated as to permit walking around it; as to the opportuneness and the manner of placing an altar *populum versus,* all pertinent decisions in individual cases are reserved to the Vicariate (stat. 618). The immoderate use of bells, both as to time and degree of sound, is to be avoided (stat. 616, §3). During the week after Easter, the baptismal font is to be adorned with flowers and lights; and in the course of evening functions (such as Vespers) it may be incensed (stat. 626, §1).[43]

The pastoral aspect and preoccupation everywhere evident in the Synod is more pronounced in this part on liturgy and, particularly, in the section on sacred times.[44] Clearly, the Synod wants to inculcate in the faithful a solid, truly liturgical piety.

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[43] Cf. also norms about the shape of the chalice (stat. 584), religious art and decorations in churches (stat. 600), and the advisability of keeping in churches a box to collect alms for the celebration of Masses *pro defunctis* (stat. 605, §2). Cf. also stat. 331, 20, about Catholic schools' having to provide daily Mass for the convenience of pupils *who wish to attend ("si velint").*

THE LAY APOSTOLATE

To the lay apostolate,[45] the Synod devotes the entire Part Four of Book Two (stat. 628-709): eighty-two statutes in all. Other parts of the Synod also contain norms and exhortations directly or indirectly connected with this matter.

The apostolate, "understood generically as a work performed to give glory to God and to promote the spiritual good of one's neighbor, is a duty not only for priests and religious, but also, though in a different manner and extent, for the ordinary faithful" (stat. 628). Three dogmatic reasons justify and demand this collaboration of the laity in the hierarchical apostolate: "the precept to love God—God wants all men to be saved; the precept to love our fellowmen—their supreme good consists in attaining eternal life; the doctrine of our belonging to the Church, the Mystical Body of Christ—in it, every Christian must be a living and active member" (stat. 629).

The obligation of the apostolate, then, is incumbent on every Christian as the peremptory and inescapable effect of his baptism and incorporation into the Church of Christ. While stressing the duty of the apostolate for all, the Synod proclaims its possibilities for all. The apostolate can take many forms. There is the apostolate of word and of action; there is also, and it has the greater efficacy, the apostolate of prayer and suffering (stat. 630). The faithful are warmly exhorted not to live their lives in isolation but to join religious associations. These will foster their own personal sanctification and facilitate and render more fruitful the exercise of their apostolic duty (stat. 631).[46]

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[44] Cf. stat. 623-627. Cf. can. 1243. Clearly (and justifiably so) the Synod's concept of "sacred times" is much broader than the Code's.

[45] The apostolate of the laity, which has such an outstanding place in the Roman Synod, will also be dealt with at length in the forthcoming Ecumenical Council—as is obvious from the fact that a preparatory commission has been charged with its study.

[46] The term *"associationes religiosae"* as found in the Synod evidently includes also all *"associationes fidelium"* mentioned in the Code (can. 684-725). It embraces, too, other associations not mentioned in the Code, such as those of Catholic Action.

The Synod addresses a special plea to the Roman faithful to join associations of Catholic Action (stat. 639, 640), whose immediate leaders are to be chosen from the laity (stat. 641) ;[47] then it goes on to define and describe its nature, aims, and organization. The aims are the spreading of Catholic doctrine (stat. 653), the defense of morality (stat. 654), and the promotion of the Catholic press (stat. 656-659).[48] Statute 651 takes up the problem of coordination on the diocesan level of associations of Catholic Action with other works of the apostolate. "Some have thought and still think that the solution to this problem lies in a federation of all the activities of the apostolate under the common title of 'Catholic Action.' But, to our mind, this leveling off and alignment would eventually denaturize and perhaps weaken both the Catholic Action and the other federated activities. True, these have a supreme aim in common—God's glory and the salvation of souls—; but they also pursue specific aims that are quite distinct and travel roads that are different although convergent."[49] As established by the Roman Synod, the coordinating agency for all the works of the apostolate in the diocese of Rome is a diocesan board or council called *Consulta Diocesana* or *Collegium dioecesanum consultorum.* Its purpose is "the promotion of cordial understanding and mutual help between Catholic Action and the other works of the apostolate." It is "presided over by the Cardinal Vicar or his delegate and composed of the directors, the priest assistants, the councilors, and the consultants of all associations and works that guide and engage the apostolate of the laity, as well as of others having competence and skill in this matter, to be appointed by the same Cardinal Vicar" (stat. 651). "With this disposition, all associations and works in some way engaged in apostolic activity are placed on one level for the purpose of achieving a general coordination; at the same time, each keeps its own identity and autonomy. The coordinating agency in turn is made entirely dependent on the ecclesiastical hierarchy, to whom belongs the responsibility of the whole Catholic apostolate."[50]

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[47] This statute insists on the importance of forming lay leaders "able to fire the various associations with apostolic fervor and inject into them great vigor and strength."

[48] See stat. 658 which lists the distinctive features of a Catholic paper or journal.

[49] Civardi, "L'apostolato dei laici nel Sinodo Romano," in *L'Osservatore Romano,* Oct. 23, 1960, p. 2 (translation ours).

Catholic Action must keep apart from and above all political parties. It will, however, help its members to understand and fulfill their civic duties and work toward the establishment of a public order conformed to Christian principles (stat. 661). To emphasize and safeguard the distinction between Catholic Action and politics, its chief moderators, or presidents, are forbidden to perform any task in political parties or assume therein any role that involves political or administrative responsibility (stat. 662).[51]

Social action is closely related to the apostolate of the laity. The Synod wants a social action specifically Christian in character—and the statutes describe its aims (665) and its principal groups, such as associations of workers (differing in structure and aims from workers' unions or syndicates), of employers, of teachers (669-677).

The faithful must also engage in welfare activity based upon the Christian concept and virtue of charity and adapted to the needs of the day. Such action is "the principal duty and the unalterable right of the Church and all the faithful" (stat. 678). Hence, the insistence on the performances of the works of mercy—an individual as well as a collective responsibility for the members of the Church (stat. 679-684).

Finally, the faithful are earnestly exhorted to sanctify their leisure time, to work for the Christianization of the whole field of entertainment (movies, television, legitimate theater, sports), and to profit spiritually by their occasional trips and vacations (stat. 685-709).[52]

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[50] *Ibid.*

[51] Regarding politics in general, Catholics who are thinking of joining a political party "must choose that which gives greatest promise of safeguarding the supreme rights of God, the Church and the Christian conscience . . ." (stat. 664). Cf. also stat. 218, 246, 663.

[52] See, in particular, stat. 704, about the formation and training of movie and play writers and actors, and stat. 705, sternly warning against certain types of dances.

IV

THE LESSONS OF THE SYNOD

Respect for tradition and adaptation to modern conditions, a realistic attention to details, reasonableness, and practicality—these mark the Roman Synod but none of them so much as a deeply felt and all-embracing sense of pastoral concern. This is not merely the synod of a theologian, or the synod of a canonist, or the synod of an administrator. It is all this and much more. Its statutes are not a list of cold principles such as the teacher might state in the classroom; nor a sequence of rigid rules such as the superior might dictate to his subjects; nor a detailed plan for the promotion of this or that activity or the success of this or that campaign. The synodal statutes of John XXIII blend principles and norms and suggestions, and explain the principles and give reasons for the laws and the exhortations—thus inviting a more enlightened, faithful, and lasting obedience.

If one were to single out a few of the many lessons to be drawn from the Roman Synod, they could be synthesized as follows. Authority in the Church is, to a great extent, synonymous with priestly zeal and pastoral care. More than legislator and judge, the bishop is father and shepherd. This does not at all mean that he must compromise his authority or weaken his leadership. Quite the contrary. But the fruitful exercise of his power is increased in the measure that he is well informed and advised. The Roman Synod admirably exemplifies this doctrine concerning the authority of the bishop. There, his leadership was as vigorous and sustained and pervasive as it could ever be; so much so that in all its phases and statutes, the Synod bears the stamp of the serene and forceful personality of its author. At the same time, there was an extensive consultation of the bishop with his clergy and people. Their opinions, suggestions, and criticisms were requested, obtained, weighed, appreciated. Indeed, the complementary action of consultant and consulted stands out clearly as the keystone in the structure and organization of the Roman Synod.[53]

Of course, the Synod of Rome is the Synod of Rome—not of Milan, Paris, New York, Buenos Aires, or Tokyo. It is the Synod of a diocese with peculiar conditions and problems, many of which require regulations that would hardly apply in other dioceses. Benedict XIV, the outstanding expert on diocesan synods, wisely noted that needs vary with the diocese: "Not all laws are suitable for all places and times; and what the situation in one diocese calls for here and now, might in another diocese, were it there determined, prove unsuitable, useless, and at times even harmful."[54] Yet, much can be learned from the plan of the Roman Synod, from the extent of the matter treated, from its spirit, and from the formulation of its central principles and major objectives. Indeed, the Roman Synod has one message for all: a synod's concern is the entire life of the diocese, in all its collective and individual units, in all its phases, at all levels. It is not only, and not primarily, a meeting for the purpose of issuing a body of regulations, too often lifeless. It is a meeting to strengthen the bonds of charity between bishop, clergy, religious, and faithful; a visitation of the bishop with his priests and, through them, with his people; a friendly discussion of achievements and failures, of hopes and plans, of problems and methods; an apostolic exercise of the *ars artium* that has for its aim the *salus animarum.*

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[53] Cf. Abbo, p. 202.

We can also learn, from the very form in which the Roman Synod expressed its statutes, how to phrase synodal norms in a style neither too concise and legalistic, nor too stilted and verbose. In this connection, it might not be irrelevant to note that a slavish imitation of the laconism of civil law might harm ecclesiastical legislation. Too often the former demands merely external compliance while the latter, being but an instrument at the service of the *salus animarum,* must seek to inform exterior obedience with interior respect and assent. This is why it might be useful and desirable, at times at least, to employ a style that makes use of scriptural, doctrinal, and pontifical motives and quotations (as Gratian did in his *Decretum*). In this way the legal norm is explained in its foundation, reason, and purpose, and priests and faithful are urged to wholehearted and prompt obedience. Moreover, as has been remarked, the bishop of a diocese is not only legislator and judge. He is the good shepherd, intent on helping his flock attain an ever closer union with God; hence, he has recourse to all means to achieve this end (strict command, prohibition, threat of punishment as well as instruction, advice, and exhortation).

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[54] *De Synodo Dioecesana,* in Migne, *Theologiae cursus completus,* vol. XV, 1. 1, VI, c. 2, n. 2 (column 971).

Finally, a study of the Roman Synod provides a valid insight into the evolution of canon law, whose new trends may well be indicative of changes in a future revision of the Code. Chief among these trends are: the increased relaxation of the law (or, at least, of current practice) concerning the granting of jurisdiction to hear confessions; the effort to make all priests ever more conscious of being, first and foremost, shepherds of souls; the adequate formation of a truly Christian laity and the promotion of the lay apostolate; the establishment of coordinating organs for the proper interrelation of all religious associations, including the associations of Catholic Action;[55] the active participation of the faithful in liturgical acts; the revitalization of the role of the parish; and more effective control, on the part of the bishop, over all members of the diocese (especially priests and religious) in any way associated with the care of souls.

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[55] Cf. Abbo, pp. 202 ff.

LOISY'S CONCEPT OF THE CHURCH

In *Humani Generis* Pius XII cautioned Catholic theologians not to ignore theological teaching which was more or less erroneous. He asserted that such opinions should be made the object of close study since "diseases are not properly treated unless they are rightly diagnosed." Also "sometimes even in these false theories a certain amount of truth is contained." Finally, these theories "provoke more subtle discussion and evaluation of . . . theological truths."[1] These three reasons are, in themselves, sufficient to show the usefulness of an exposition of Alfred Loisy's teaching on the nature and institution of the Church.

There are, however, further reasons for such an exposition. The modernist teaching concerning the Church can be found in the Decree *Lamentabili*[2] and in the encyclical *Pascendi Dominici Gregis*.[3] However, these documents express clearly what many of the modernists tried to hide behind a deliberately vague literary style. The encyclical *Pascendi* is a synthetic document combining the teachings of many individuals so as to give an organic expression of modernist heresies. Because of this Loisy objected that these official documents did not accurately expose the opinions of the modernist writers. He complained bitterly that the redactors of the encyclical were too scholastic and condemned out of hand whatever did not fit into their tight intellectual categories.[4] So an examination of Loisy's own writings will have the added advantage of showing us exactly which of the errors condemned in *Pascendi* are found in his own writings. This examination will also acquaint us with the total atmosphere within which Loisy developed his errors concerning the Church.

Loisy also stated, again not without bitterness, that if the new opinions of his day merited reprobation when judged theologically, they would one day be accepted by the Church in slightly amended form and thus effect much good.[5] After more than fifty years, we are in a position to determine if there was any substance to this prediction. Thus the advantages of exposing the doctrine of Loisy concerning the Church are many. We confine ourselves here to the writings of Loisy since he enjoyed a central position in the modernist heresy. Furthermore this is all that can be managed confortably in the space of a single article.

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[1] NCWC translation, p. 5.

[2] *Denz.* 2004-08: on the teaching authority of the Church; 2039-51: on the sacraments; 2052 & 2053: on the institution and nature of the Church; 2055 f.: on the Primacy of Peter and the role of the Roman Church.

[3] *Denz.* 2088-2089; 2091.

[4] A. Loisy, *Simples reflexions sur le decret du Saint Office "Lamentabili sane exitu" et sur l'encyclique "Pascendi dominici gregis."* Ceffonds, 1908, pp. 18 f.

Loisy's doctrine on the institution and nature of the Church is not centralized. He was primarily concerned with the historical interpretation of the Scriptures and so came to speak of the institution and nature of the Church only indirectly, as the question presented itself in the course of his labors on the Scriptures. Nevertheless he had much to say concerning the Church. His teaching can be expressed in three propositions:

(1) Christ had no intention of establishing a Church such as exists today in the form of the Roman Catholic Church.

(2) Although not directly instituted by Christ, the Roman Catholic Church remains a legitimate institution.

(3) The external constitution of the Roman Catholic Church is merely a non-essential envelope of Christ's true Church.

We shall consider each of these propositions separately.

(1) First, Christ had no intention of establishing a Church.

For Loisy the basic message of Jesus was that the end of time was near. He was soon to return to fulfill all the promises made to Israel through the prophets. There was no doubt in the mind of Loisy that this error concerning the second coming was to be attributed to Christ Himself. Because of this he believed it was impossible for Christ to establish a Church such as we know it to be today: "This error [concerning the second coming], if it is an error, is in the Gospel and you must admit either that Jesus was the author of it, or that the greater portion of His teaching as found in the Synoptics is devoid of authenticity."[6] Again: "It is evident, to every man with an open mind, that Christ (in *Mt.* 24:40 f.) had in mind only a purely moral lesson (the preparation for death); He spoke of the imminent messianic coming; the disciples could not have understood it otherwise; and the historian must understand it thus."[7]

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[5] *Ibid*, pp. 20 f.

[6] A. Loisy, *Autour d'un petit livre*, Paris, 1903, p. 68.

Jesus could not have conceived the necessity of a permanent ecclesiastical structure since the end was soon to come: "The message of Jesus is confined to the announcement of the approaching kingdom and the exhortation to do penance in order to have part in the kingdom. All the rest, which has become the common preoccupation of humanity, is as if it never happened."[8]

The kingdom which Jesus preached was simply the current Jewish eschatological hope. Jesus saw the need of immediate penance in order to escape the divine wrath soon to be poured out. He grouped around Himself a circle composed of those who believed in him and this group would be eternal, precisely because it was destined to survive the imminent end of the world and thus become itself the kingdom of the promises. For this purpose there was absolutely no need for a society which would endure:

> It is certain . . . that Jesus did not determine in advance the constitution of the Church as that of a government established on the earth and destined to continue for a long series of centuries. But there is something even more foreign to his thought and to his authentic teaching; this is the idea of an invisible society, formed for all times by those who would have in their hearts, faith in the goodness of God. We have seen that the Gospel of Jesus already possessed the rudiments of a social organization, and that the kingdom also had to have the form of a society. Jesus announced the kingdom and it is the Church which appeared.[9]

Thus Jesus could not even think of establishing an *Ecclesia,* a new religion distinct from the Jews, a new church which would have an extended existence throughout the centuries. This conviction was certainly central to Loisy's concept of Church. Jesus Christ simply did not establish a Church in the form of a true society with an authority which possesses true jurisdictional, true sacramental and authentic and infallible magisterial power.

All of these externals were without historical antecedents. The sacraments were not instituted by Christ but "are born of the thought and intention of Christ as interpreted by the apostles and their successors, in the light of and under the pressure of circumstances and events."[10] Later, in returning to this thought, he added: "Jesus did not have any idea of the sacraments of the Church, nor any intention in relation to them."[11] The sacraments were developed by the Church simply by augmenting certain evangelical data, such as the baptism of John and the ceremonies of the Last Supper. Consequently Loisy explicitly denies the institution by Jesus of baptism, confirmation,[12] penance,[13] and the priesthood.[14] The words of the Last Supper are not historical.[15] Finally there was no hierarchy established by Christ: "From the historical point of view, the idea of the institution by Christ of a hierarchy with three degrees, bishops, priests and lower ministers, is a pure chimera."[16]

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[7] *Loc. cit.*

[8] A. Loisy, *L'Evangile et l'Eglise,* Paris, 1902, p. 154.

[9] *Ibid.,* p. 155.

The encyclical *Pascendi* was perfectly accurate, then, when it said: "The Church and the sacraments, according to the Modernists, are not to be regarded as having been instituted by Christ Himself."[17] This was, without any doubt whatsoever, the clear teaching of Loisy. *Pascendi* attributes this denial of the institution of the Church by Christ to four causes: agnosticism "which recognises in Christ nothing more than a man," the law of evolution "which requires, for the development of the germs, time and a certain series of circumstances," the law of immanence "which rejects what they call external application," and history "which shows that such, in fact has been the course of things."[18]

In commenting upon this section of the encyclical, Loisy does not protest (as he does in so many other places) that the redactors of the document have misunderstood him and falsely accused him of having denied that Jesus instituted the Church. He passes over this, willingly admitting that the accusation is true. He takes issue with the reasons alleged in the encyclical for this denial. For Loisy, it had nothing to do with agnosticism, immanentism or evolution. His denial of the divine institution of the Church was not a conclusion forced upon him by any philosophical presupposition. It was simply an undoubted fact of history—obvious to anyone who read the gospels.

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[10] *Ibid.*, p. 239.

[11] A. Loisy, *Simples reflexions . . .*, p. 84.

[12] A. Loisy, *Autour d'un petit livre*, p. 234.

[13] *Ibid.*, p. 245.

[14] *Ibid.*, p. 253.

[15] *Ibid.*, p. 237.

[16] *Simples reflexions*, p. 96.

[17] "Ecclesia, inquiunt, et sacramenta a Christo ipso instituta minime credenda sunt." *Denz.*, 2088. Trans. from *All Things in Christ*, V. Yzermans (Westminster, Md.), p. 102.

[18] Cf. *Denz.*, 2088.

Any attempt to establish the historicity of the institution of the Church was, for Loisy, nothing but unintelligible fantasy. All of the external structure of the Church, including the threefold power of order, jurisdiction and teaching, was fashioned by the continual evolutionary process whereby the Church adapted herself to the changing circumstances of successive ages. It was a human accretion and nothing more. It grew out of a germ which was present in the gospels; but despite all of this development, it was the germ itself which remained the only really important Christian element. This concept brings us to the consideration of the second major element in Loisy's teaching.

(2) Although not directly instituted by Christ, the Roman Catholic Church remains a legitimate institution.

In the light of what has been said above, we would expect Loisy to have abandoned the Roman Catholic Church at a very early date. Yet he insisted with some vigor, at least in his early days, that the Roman Catholic Church was a legitimate institution. It was, in fact, to defend the visibility of the Church against Harnack that Loisy wrote *L'Evangile et L'Eglise*—the book which set him irreversibly on the road to overt heresy and condemnation. It is not easy to unravel the vagaries of his thought and to determine how he accomplished this legitimation. It is absolutely impossible to determine the chronological development of his thought. This for several reasons: he never considered the Church except in a somewhat tangential fashion or in answer to specific criticism; he was not reluctant to employ deliberate vagueness to conceal his true beliefs; his thought was affected by the treatment he received from the Roman Congregations and as their opposition to him hardened, his convictions concerning the legitimacy of the Church softened and eventually melted away completely, under the heat of implacable obstinancy.

It is possible, however, to summarize his final view of the Church and thus to understand what he meant when he said the Church was a legitimate institution. If this summary gives his teaching a coherence which it did not possess in the mind of its author, it will highlight for us those elements without which his thought would be completely unintelligible. In summary then, this is Loisy's explanation of the legitimacy of the Church: Christ did not leave us a set of propositions, rather he brought us a living faith. This faith was the personal consciousness of having "experienced" God within us. This faith is expressed and conveyed through imperfect symbolization of it in the dogmas of the faith. It is at this point that the Church becomes important. It is the outgrowth of the small group which surrounded Jesus during his life. When the second coming did not occur, the entire gospel of Jesus was in danger of being lost. Accordingly, the Church gradually evolved and performed the necessary task of preserving the Christian message. It is, consequently, legitimate on two counts: materially, since it is the outgrowth of the same group which surrounded Jesus; formally, since it supplies a very necessary function: the preservation in the world of the authentic Christian message. However, the external forms of the Church are not important; they are determined by the conditions of the age and so are mutable. The Church is thus legitimate only as a functional reality.

Such a summary of his thought would doubtless be accepted by Loisy; but it cannot be understood by us unless we explain it in some detail.

NO FIXED DOCTRINE

There is no possibility of corrupting the Christian message; not because it is preserved by an infallible teaching authority but because there is no fixed body of doctrine which requires preservation. Jesus came to bring men life, not mere knowledge. Christianity is not the intellectual response to unchangeable dogmas but a total response to a new religious movement wherein the individual comes to possess new life: "Jesus was much less the representative of a new doctrine, than the initiator of a religious movement."[19] Later he was to amplify this thought considerably: "The Gospel was not an abstract, absolute doctrine, directly applicable of itself to all times and to all men. It was a living faith, involved in every respect in the times and in the milieu in which it was born. A work of adaptation has been and will always be necessary in order that this faith may be preserved in the world."[20]

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[19] A. Loisy, *Etudes evangeliques,* Paris, 1902. p. xiii.

Faith "could not be anything other than the consciousness acquired by man of his relation with God." This faith is served very well by the doctrines found in the gospel as long as we are careful not to distort them by trying to concretize them in permanent molds. Truth is unchangeable but the expression of truth is not, since truth can never be adequately expressed. The expression of truth is dependent upon all the conditions of human society—conditions which are variable from age to age. Thus it is essential to recognize that the gospel's expression of religious truth is deeply involved in those variables of human society which were present during the life of Christ.

Consequently, development is of the very essence of Christianity. It is the function of this development to take the external expression of truth found in the gospels and to alter it in each age according to the current condition of human knowledge. So dogmas will do for the ages what the words of the Saviour did for the men who stood and heard his living preaching. They will convey, although in an imperfect way, the germ of truth, the living faith, the consciousness of our relations to God, which is the very essence of the gospel. It is fatal to insist upon the rigid truth of the external expression of dogmas. They can be only symbols, imperfect symbols, and their "value depends upon the meaning that is given to them."[21] The gospel can live only if it is perpetually translated into living doctrines. Thus the development of doctrine is not only legitimate but absolutely necessary. If this development were ever halted, men would forget that every expression of religious truth is imperfect. They would accept the symbols as perfect and unchangeable in themselves. This would be taking the clothes for the man, the image for the substance, the rational concept for the religious reality.

THE CHURCH A FUNCTIONAL NECESSITY

There was a well-defined group which gathered around Jesus. While this group had a certain form, it was not a society: "I have affirmed that Jesus himself did not establish the constitution of the Catholic Church, but rather the rudiments of a society which has become the Church. . . . Jesus endeavored to gather together believers whose association would be eternal, just like the kingdom which they were destined to enter."[22] In the mind of Jesus this incipient society was to preach the gospel along with him and to become in turn part of the eschatological kingdom soon to appear. This group was in a sense an extension of Jesus himself. Its *raison d'être* was exclusively functional. This group was meant to preach the gospel. It was to announce the imminent coming of the kingdom of God.

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[20] *L'Evangile et L'Eglise,* p. 167.

[21] *Autour d'un petit livre,* p. 195.

However, as time continued to run its course and Christ did not re-appear, the very existence of the Christian message was threatened. The living faith, the consciousness of God, the message of hope which Christ had brought to mankind, all of this was more and more gravely threatened each day the Lord did not re-appear in the heavens. If this were to survive in the continued absence of the Lord, it could do so only through the instrumentality of the small group which Jesus had gathered around him during his life. This alone could preserve the Christian gospel; but it could accomplish this only if it managed to survive itself.

The survival of this group became, therefore, the supreme necessity. In order to survive, it had to adapt itself to the changing scene. As the decades passed this group found it had need of authority to deal with community problems. So first there was the board of elders, then one ruler emerged; finally the supremacy of the Church of Rome and progressive ecclesiastical centralization. There emerged also the sacramental system and the function of authentic magisterial activity by the rulers of the Church. This explains the presence in the Church of the three-fold power of order, jurisdiction and teaching. All of this was outside the intention and even the prevision of Christ, but all of this was necessary for survival and hence was legitimate: "In order to be, in every age, what Jesus wished the society of his friends to be, she had to be what she has been; for she has been what it was necessary to be in order to save the Gospel by saving herself."[23] No one can justly reproach the Church for changing when the need arose. For her, to change was to live: "To upbraid the Catholic Church because of her development is to reproach her for having endured."[24]

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[22] *Simples reflexions,* pp. 98-99.

[23] *L'Evangile et l'Eglise,* p. 94.

[24] *Ibid.,* p. 110.

THE CHURCH IS LEGITIMATE

Once the Church succeeded in surviving it could do for each age what Jesus did for his age, hold out a message of hope in the face of the impending divine wrath: "Jesus and the Church are eyes raised in the same direction, toward the same symbol of hope."[25] Jesus had spoken to his age in words which contain truth, although that truth was necessarily expressed imperfectly. Furthermore, the very mode of expression was determined by the mores of of his day. Ever since, the Church in her dogmas has been expressing the same truth, imperfectly to be sure and according to the mores of the times, but for all of that the Church is doing what Jesus himself did and what he would continue to do if he were present. The Church is serving the gospel. Without the Church the expression of the gospel truth would long since have been frozen in the fixed formulation of official teaching. It would thus have been lost.

The Church continues the mission of Jesus, which is the announcement of the kingdom of God, through the imperfect formulation of religious truth. This is something which is absolutely necessary to preserve the essence of Christianity. It is because the Church performs this function that she becomes legitimate. So useful to humanity is the Church's preservation of the gospel, that the Church's lack of historical origin in Christ becomes a bare historical fact devoid of religious significance. It literally makes no difference what history records, for the divine institution of the Church is an object of faith, imperceptible to history.[26] Thus Loisy had established the Church as legitimate at the same time that he destroyed it as historically founded by Christ.

This solved many problems for Loisy. First, it overcame what he considered the clear evidence of the critics that the Church had no historical origin in Christ. This no longer made any difference to Loisy. Naked history was not important, rather it was the signification of history or the religious truths symbolized by history which were importatnt. The very emergence of the Church was sufficient to legitimatize it. Second, it overcame what he considered the clear opposition between the gospel and the dogmas of the Church. Again this made no difference to him. They did not have to harmonize. Both were merely imperfect expressions of the underlying religious truth and the truth was the same even though the expression of it differed according to the requirements of scientific advances. Third, he was able thus to reject Harnack's proposal that the Church was invisible. An invisible Church could not preserve the gospel. Functional requirements demanded that the Church be visible.

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[25] *Ibid.*, p. 114.

[26] *Autour d'un petit livre*, p. 161.

(3) The external constitution of the Roman Catholic Church is merely a non-essential envelope of Christ's true Church.

The external form of the Church is of no importance in itself. This form is determined by the conditions of human society and as these change from age to age, so too does the constitution of the Church. Before all else the Church must survive. To survive it must continue to adapt itself: "I have said that the ecclesiastical power, in as much as it serves the Gospel, is necessary for the conservation and the propagation of the Gospel itself. I have also said that the applications of this power and the forms in which it is exercised can be modified. They have not ceased to vary since the beginning. The harmonization of the rights of the sovereign individual with those of the authority which serves him is not determined practically in accordance with an unchanging formula. We should not claim that the manifestation of the teaching power, of the liturgical and cultural power, which have been so varied in the past, will be uniform in the future."[27]

The very history of the Church shows us that she has never hesitated to change her constitution under the pressure of existential stresses. This is how the Church came to develop hierarchy, primacy, infallibility, dogma and sacraments.[28] The sacraments, for example, fulfilled the necessity of external cult. It would be impossible for the Church to gather converts without some ritual and so the sacraments developed according to the circumstances of history.[29] Every external form is legitimate and useful if it enables the Church to survive and if it enables her to continue to express the gospel message.

The whole ecclesiastical structure therefore is a product of circumstances and not the direct institution of Christ. It represents a necessary, legitimate development. Yet it represents only the envelope within which the true Church is able to survive and to operate. It is of human origin and thus can—and indeed must—adapt itself whenever circumstances require.

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[27] *Ibid.*, p. 181.

[28] *Ibid.*, p. 17.

[29] *L'Evangile et l'Eglise*, p. 258.

In Loisy's estimation there was never greater need for change than in his day. The revival of the critical method and the astounding advances in all forms of human science had placed the Church within a radically changed atmosphere. It was being overwhelmed by the tide of progress and the demands of the fundamental necessity were most acute: the Church above all else had to survive. To survive it had to change. There was a desperate necessity, in the presence of an awakened scholarship, for the Church to adapt herself in the exercise of her role as teacher.

First of all, it was necessary for the Church herself to realize that her formulas were only imperfect expressions of truth: "The ecclesiastical formula is not true in an absolute sense, for it does not define the full reality of the object which it represents; it is nonetheless the symbol of an absolute truth; until the Church comes to a judgment in regard to modifying it, it remains the best and most sure expression of the truth in question. The faithful adhere simply to the full and absolute truth which is represented by the imperfect and relative formula. To adhere to the formula as such, with the assent of divine faith, would be to adhere to its inevitable imperfections, to proclaim it as imperfectible and adequate, whereas it is inadequate and imperfect."[30] This means that the definitions of the Church were binding only in the practical and not in the speculative order. The Church could direct the activities of men but she could not subject their minds to an intellectual servitude: ". . . the authority of dogmas, as speculative doctrine, cannot be absolute; and the authority of the Church which teaches them is not any more absolute than they are . . . The obligation exists of conforming to the teaching of the Church in as much as it is a moral directive, reserving always to oneself the imprescriptible right of human reason in regard to doctrinal theories."[31]

Second, it is necessary for the Church to realize that she could no longer police the ideas of her subjects. This was possible, even perhaps necessary, when theological speculation was directed solely by the spiritual and the religious realities. But now mankind was in a new age of reason; now scientific investigation and critical appreciation had cast the whole of human intellectual activity into a new dimension. In this dimension liberty was supreme and nothing should be done to hamper the free scientific labor of the individual. The Roman Congregations which had been established to police the ideas of the faithful were no longer necessary, in fact they were now positively harmful to the preservation of the gospel.[32]

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[30] *Autour d'un petit livre,* p. 206.

[31] *Simples reflexions,* p. 40.

Third, in the new era it was not the official magisterium, but the activity of the individual scholar which would evolve the necessary new expressions of doctrine: "The ceaseless evolution of doctrine is effected by the work of individuals, inasmuch as their activity reacts upon the general activity of the Church; these are the individuals who, thinking with the Church, also think for her."[33] It was also the duty of the *savant* to influence the particular changes in ecclesiastical structure necessary for this new era. He was not bound to accept the "official teaching": "For the savant, the authority of the Roman Congregations is non-existent."[34]

All of this helps us to understand why Loisy attempted to stay in the Church as long as he could. He had to play his part in reforming her. He could also justify to himself his deliberate lack of clarity in his writings. Such was necessary to avoid entanglements with the officials and to enable him to retain some influence upon the current of Catholic thought. When the officials of the

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[32] Loisy's thought here is best expressed in his own words, penned as a comment upon proposition eight of *Lamentabili:* "it is possible that the authority of the Roman Congregations be more or less in disrepute. . . . This discredit results from the very organization of the tribunals such as the Index and the Holy Office. Their procedure is far from promoting the guaranties desirable for the full and impartial examination of the matters presented for consideration. These tribunals, instituted for the policing of ideas and completely dedicated to the preservation of this function, assume a task which has become impossible, contradictory and, in the measure in which it can be exercised, harmful in its results. The policing of ideas was possible when theological speculation was the sole exercise of the intellect; scientific investigation, whose first law is liberty should not remain subjected to this policing; and it has been progressively and definitively emancipated from it. For the savant, the authority of the Roman Congregations is non-existent and these Congregations will have to resign themselves to the inevitable." *Ibid.,* p. 41.

[33] *L'Evangile et l'Eglise,* p. 219.

[34] *Simples reflexions,* p. 41.

Church did oppose his efforts, he called upon the Church to rid herself of her "quasi-despotic forms of government."[35] When she would not, when the forces of reaction and ultra-conservatism succeeded in forcing the Christian faith to accept the very constitution of the Church as unchangeable because it was of divine institution, then Loisy would speak out plainly and leave the Church. This he did in his bitter rejoinder to *Lamentabile* and *Pascendi* which he published in 1908. For him, the Church had ceased to be legitimate. She had refused to change as the historical circumstances required. She was essentially corrupt.

The final bankruptcy of Loisy's thought is evident in his ultimate recourse to an invisible Church—the very position he had opposed when writing *L'Evangile et L'Eglise* against Harnack. In this vein he wrote to M. Bricout in June of 1907: "The Church which I have served, and which I believe I am still serving, is not, actually, the papal institution which has become a source of obscurantism, of opposition and division instead of a source of light and liberty and union; but rather the invisible society of the friends of truth who can also be, I presume, the friends of God."[36]

CONCLUSION

Incomplete investigation and premature conclusions led Loisy to deny the historical institution of the Church by Christ. Instead of doubting his conclusions and returning to his research, he proceeded to draw the most disastrous conclusions concerning the constitution of the Catholic Church. He paid no attention to the Vatican Council's instruction that a most fruitful understanding of the mysteries of faith could be attained by investigating their analogy with natural truths, by weighing their connection with one another and with man's ultimate end.[37] Instead, he submitted the truths of faith to the "certitudes" derived from critical investigation. In doing this, he actually sought to have divine certitude conform to rational probability. It was foolish for him to contend that the errors condemned in *Lamentabili* and *Pascendi* were not actually being taught by anyone. He clearly denied the historical institution of the Church and the sacraments. Just as clearly, he had a completely false notion of the Church's constitution.

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[35] *Autour d'un petit livre*, p. 181.

[36] A. Loisy, *Quelques lettres sur des questions actuelles et des evenements recents*, Ceffond, 1908, p. 186.

[37] *Denz.* 1796.

Was there any truth contained in Loisy's teaching? Certainly his view of the institution of the Church was completely erroneous. Consequently, his attempt to legitimize the Church was somewhat absurd. If Christ did not establish the Church, it can be of no interest to the man of faith. Loisy's contention that the Church had to adapt herself was founded upon clear philosophical and theological error. It is true that the Church can and often must change in accidental matters and that she does progress even in essential matters.[38] But Loisy falsified this need, by extending it to the very essentials of the Church's constitution. This served to postpone progress rather than implement it; for the reaction against this was so severe, that many resisted any and all change.

In regard to the response of the individual to the rulers and teachers in the Church, it is true that "Christ has need of His members."[39] It is true also that there should be a true and vigorous public opinion in the Church,[40] but this is essentially different from Loisy's complete rejection of the Church's magisterium and his derisive description of the activity of the Roman Congregations as attempts to police the ideas of the faithful. There are no official teachers in the Church except the Roman Pontiff and the bishops—and those to whom there has been extended a mandate to teach. No injury, therefore, is done when those in authority inquire into what is being taught by those who have been given such a mandate. This is a sacred duty, not the arbitrary policing of ideas.

In conclusion then, it is difficult to trace to Loisy any of the progress made in the field of ecclesiology during the past fifty years. He was not a man ahead of his time, proclaiming truths for which his contemporaries were not yet ready. His teachings concerning the Church were simply heretical.

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[38] This distinction enters into the adequate explanation of the Church's indefectibility and is usually included in the treatment of that thesis. See for example, Zapelena, *De Ecclesia Christi,* vol. 1 (Rome, 1955), pp. 210 f.

[39] Pius XII, *Mystici Corporis,* NCWC translation, p. 17.

[40] Pius XII, Allocution of Feb. 17, 1950, *AAS* 42 (1950), pp. 251-257.

CO-OPERATION WITHOUT COMPROMISE

The mysterious vocation of a Navy Chaplain is worked out within the framework of the motto of the Chaplain Corps, "Co-operation Without Compromise!" It is a difficult vocation, but one filled with remarkable challenge. Behind the Navy blue, summer khaki, or Marine greens must be a truly priestly heart. When a priest enlists in the Navy and accepts a commission, the Navy does not acquire another military man; the Navy only desires that he bring his priestly apostolate within the framework of the military milieu.

While what is said here places special emphasis upon the Navy, the same thing is true of the priest who becomes a chaplain in any branch of the service; I stress the Navy simply because that is all I have ever known personally. But there is no essential difference at all between the work of the chaplain in the various services. The man who exchanges the Roman collar for a tie and a cross on his sleeve can expect the most varied work imaginable. He is entering a Corps with proud traditions extending back almost two centuries. But he faces a future which will bring out his best.

After finishing chaplain school at Newport, R. I., the Navy priest can expect that his first duty will be at a large Naval or Marine establishment ashore. He will be stationed with several senior chaplains until he gets the "feel" of Navy life. More than likely he will be dealing with recruits, and this is a rewarding, if tiring, mission. Many of these boys, seventeen and eighteen years old, quite a few away from home for the first extended period, will find in the Chapel the only familiar tie with home.

For many of these young men, the opportunity for the first good confession in four or five years will be theirs. If there is any part of the Navy chaplain's life which is rewarding, it is exactly in this. In the busy training season, when platoon after platoon is marched into the Chapel, when every day the confessions are like Christmas Eve, it is exhausting, but it also emphasizes the priestly power of absolution.

After some months of this, plus lectures to recruits, religious instruction, preparations for Confirmation and the like, orders will come through for the young Lieutenant (j.g.). Then the various possibilities begin to show up. Ships of various sizes, air stations, shore billets, Marine Corps assignments and Naval Hospitals are just a few of the possibilities. Beside the obvious adjustment special to each type of installation, the priestly mission continues. Note well that the Navy expects a spiritual ministry from the chaplain; it is not interested in turning him into a line officer.

Marriage instructions, convert classes, counseling and training are a part of every assignment. The Chaplain Corps through fleet and district offices will do everything possible to make the priest's work effective. The Military Ordinariate is an invaluable asset to the Catholic chaplain. Contrary to some myths, the commanding officers value highly the work of an effective chaplain. It is a very rare C.O. who will not encourage the chaplain's work—if only for the selfish reason that the better the man is, the better the sailor or marine he will make.

The relationship with chaplains of other faiths is also interesting, whether they are senior in rank or equal. The usual relationship can easily be one of comaraderie, with all co-operating for the promotion of religion. No compromise of beliefs is desired, or tolerated, as a matter of fact! The Chaplain Corps is firmly convinced that chaplains are provided to give the men the strength of their religious faith in a difficult life, not to continue the Reformation or do away with it. However, this does bring up an interesting side effect. For many clergymen, this is the first time in their lives that they realize the possibility of communicating with other denominations in an atmosphere of positive, friendly understanding. Whatever the councils of the great decide, the reunion of Christians will depend a great deal, humanly speaking, on a grass-roots desire for union and the possibility to make contact.

For many years, Navy chaplains have been experiencing the possibility of this friendly exchange of ideas, without the worry of compromise. Christian chaplains have found out that they have many treasures of belief and practice in common, which can become strong bridges for re-union. It is a tantalizing possibility! Think what it *could* become, through the breath of the Holy Spirit!

The difficulties of the chaplain's life are not made up for by the material advantages of serving in the Navy. Promotions, increases in pay, fine retirement security hardly repay the loneliness, hard work, and monotony that are part and parcel of peacetime military service. The wonderful opportunities to travel or live abroad hardly make up for the lack of an established home base. Assuredly, the regular Naval chaplain is a priest with a special vocation to a vital apostolate.

The need for full-time Navy chaplains, Catholic-type, is extremely great—as it is in every aspect of the Church's life in America. Some of this need is being met by reserve chaplains who are attached to reserve units, preparing themselves in case of mobilization.

As a reserve chaplain, I can honestly say that I receive more from the Navy than I can now give. The few hours of duty I give each month are very little in comparison. Since most of the men in the parish have had military service, they feel a special kinship to the reserve chaplains they meet. Since most young men of high school and college age have military duty in their future, they turn to the reserve chaplains they meet.

The apostolate signified by the chaplain's uniform and insignia is indeed mysterious, and deep.

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REVOLUTIONS IN CATHOLIC ATTITUDES

A couple of months ago many of the Catholic weekly papers in the United States carried a highly interesting story. In one of the best of these newspapers, *Our Sunday Visitor,* this story was carried under the headline: "Revolution Under Way In Catholic Attitudes." To be sure, above the headline, and in much smaller type, were the words: "Priest-Journalist Says . . ." At any rate, the headline seemed to point to a very interesting, and even sensational bit of information, the news that the attitudes of the Church militant and of its members were being subjected to a profound and even somewhat violent change.

Actually the story in *Our Sunday Visitor* and in the other Catholic papers of our country described an address given to the Australian Catholic Press Association by its president, Fr. James Murtagh. The story was built around excerpts from that address. And, in these excerpts, there are statements which are quite similar to much talk and some writing within Catholic circles in this country today. It would seem that our priests and people could benefit greatly from an objective discussion of some of these statements, particularly the ones set down in the following citation.

> The Church has entered the Age of Dialogue and the Age of Public Relations—dialogue with non-Catholic Christians and public relations with the community at large . . . I don't think it an exaggeration to say that we are on the threshold of a revolution in Catholic attitudes and policies in the Church's confrontation with the world. The revolution has already begun. It may well be signed and sealed and directed at the Second Vatican Council and will mark the end of the Reformation era . . . .
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> The council will doubtless lay down the conditions and limitations of the Protestant-Catholic "dialogue," and will clarify the relations between the Church and State in pluralist secular democracies like ours, and other questions of special interest to the Catholic press.
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> When the directives of the council are handed down, they may well call for a considerable readjustment of attitudes and ideas and the deliberate re-setting of editorial sights.[1]

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[1] The story from which these citations are taken is found on p. 5A of the "Operation Understanding" edition of *Our Sunday Visitor* for June 11, 1961.

If we are to take the speaker's statements at their face value, "we are on the threshold of a revolution in Catholic attitudes and policies in the Church's confrontation with the world." This "revolution" is supposed to "mark the end of the Reformation era." And the speaker expects that the decrees of the coming Second Ecumenical Vatican Council "may well call for a considerable readjustment of attitudes and ideas," obviously within the Catholic Church.

Now an attitude is "a fixed or settled manner of thought or feeling." And a revolution is a radical and sometimes a violent change. There is a sense in which we can hope for what might be called a revolution in Catholic attitudes. And, at the same time, there is another sense in which there is not and there cannot be any such revolution or profound readjustment. It is imperative that we realize the distinction between these two meanings.

In the first place, there is a kind of revolution (a better word is "conversion"), which the Church rightly expects to result from the coming Council. The Holy Father expressed this hope in a statement contained in his final address to the Pontifical Central Commission at the June meeting of that Commission. He said:

> To put it briefly but completely, the council intends to revest the clergy with a new brilliance of sanctity. It intends that the people be instructed effectively in the truths of the Faith and of Christian morals; that new generations arising as a hope of better times be educated properly; that care be given to the social apostolate; that Christians have a missionary heart.[2]

What the Holy Father wants the forthcoming Ecumenical Council to bring about is basically an increase in holiness within the Church, especially within the ranks of the clergy. There always has been and there always will be room for such conversion to God, and thus of such a renewal of Catholic life and holiness. We, the members of the Catholic Church, are the disciples of Jesus Christ. And we must not lose sight of the fact that these words of Our Lord's sacerdotal prayer have reference to us:

> I have given them thy word, and the world hath hated them: because they are not of the world, as I also am not of the world.

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[2] This story is in the June 19, 1961 foreign release of the NCWC News Service.

> I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.
>
> They are not of the world, as I also am not of the world.
>
> Sanctify them in truth. Thy word is truth.
>
> As thou hast sent me into the world, I also have sent them into the world.
>
> And for them do I sanctify myself, that they also may be sanctified in truth.[3]

The Catholic Church, sanctified by Our Lord, has been left in the midst of the world, and thus subject to influence by forces which are ultimately hostile to Our Lord. There is always the possibility that even good members of the Church may grow "worldly" in their outlook and in their attitude. There is always the danger that the charity may grow cold, and that the truths of the faith may be overlooked in practical life. And so it is that there is always a good to be accomplished in seeking a renewal of fervor, an increase in the force of our belief in the divine message, and an intensification of our charity. And, where such a renewal of the life of grace is brought about, there is, to a certain extent, a revolution in Christian attitudes.

It would be difficult to visualize a more strikingly revolutionary phenomenon than that which would be brought about if the Holy Father's objectives for the forthcoming Ecumenical Council are actually achieved. A new brightness of holiness for the clergy, effective instruction in the truths of the Catholic faith and of Christian morality for the people of God, proper instruction for the young, attention to the social message of the Church, a renewal of missionary zeal for the Catholic faith and for the Catholic Church; all of these things would change the lives of men and change the course of history as no other factors possibly could. These objectives would mean the banishing from the lives of Catholics of that mediocrity and that spirit of compromise with the world which tend to suffocate true Christian love for Our Lord. They would mean the attainment in this world of those objectives we seek for the Church and the faithful each morning in the prayer of the Mass.

If this is the sort of thing Father Murtagh meant by "a revolution in Catholic attitudes and policies in the Church's confrontation with the world," then quite obviously that revolution is a very desirable thing. Unfortunately, however, his words, as they are reported in the Catholic press of this country, seem to imply that some other sort of radical change in Catholic attitudes is going on, or, at least, is to be expected. They leave room for the implication that, in some way or other, we may look forward to a softening of Catholic teaching or directives with reference to religious societies and religious doctrines other than the Catholic. And this implication is definitely not true.

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[3] *John,* 17:14-19.

In the first place, there will not be, and there can never be, any modification of a truth which has been proposed and defined by the ecclesiastical *magisterium*. This is true with reference, not only to Catholic dogmas, but to those statements which fall within what is called the secondary object of the Church's infallible teaching power. And it is true, not only with reference to assertions that have been set forth by the Church in solemn judgment, but with respect to the declarations that have been made by the ordinary and universal ecclesiastical *magisterium*, including, of course, the propositions made by the Sovereign Pontiffs in their own ordinary and universal *magisterium*.

Thus, to put the matter clearly, there will never be any abandonment or withdrawal of the doctrine proposed or defined in the dogmatic Constitutions of the First Vatican Council. There will be no modification of the teachings set forth in the encyclical letters of Pope Leo XIII. And there will certainly not be any modification whatsoever of the condemnations of Modernism and the descriptions of Modernistic teaching contained in the *Lamentabili sane exitu*, the *Pascendi Dominici gregis*, and the *Sacrorum antistitum*. Furthermore, the Church definitely is never going to say that the propositions censured in the *Lamentabili* are erroneous and incompatible with the revealed message only if they are understood in terms of the teachings of some individual philosopher of religion. They were, they are, and they always will be, erroneous exactly as they stand. Doctrinally, then, there will be no revolution in Catholic attitudes. There will be no readjustment of Catholic ideas.

Any doctrinal statement, either in the speculative or in the practical order, that will be made by the forthcoming Council, or by the *magisterium* of the Catholic Church at any future time, will be a more explicit restatement of truth which has already been set forth as Catholic doctrine by the Church's teaching authority. The Church will arrive at a more perfect and more profound understanding of the divine message that has been entrusted to it. It will continue to make clearer statements of that body of supernatural revelation. The statements that will come with the forthcoming Council and in the future documents of the Papal *magisterium* will be more adequate in the line of clarity. They will more and more effectively avoid ambiguity. But every statement of the *magisterium* during the years to come will be an assertion of that same body of truth which Jesus Christ preached as God's revealed message, and which was delivered to the Church by the apostles to be taught infallibly and guarded faithfully as such until the end of time.

The statements of this Second Vatican Council and of all future organs of the Catholic *magisterium* on doctrinal matters will not be assertions which have merely grown out of the declarations already given to the people of God. They will be the more effective and adequate restatements of the divine message which the Catholic Church has taught since the beginning of its existence. They will neither order nor imply any revolution or any readjustment of Catholic attitudes and ideas.

But, we may ask the question: can we expect that in the very near future the Church will command, urge, or even permit its members to look favorably on things and acts which hitherto have been forbidden and represented as opposed to the Catholic faith and to the Catholic Church? Does the intellectual climate expressed by the use of the terms "dialogue" and "pluralism" mean that the Church is inaugrating a new set of attitudes with reference to non-Catholic religious bodies?

These words are definitely not important in themselves. There is every probability that they will be dead and forgotten in a very few years. They seem fated to follow in the footsteps of the French words "élite" and "angoisse." Not so long ago it was the fashion in France to designate the circle to which one belonged as an "élite," and to dignify one's attitude with regard to a problem he did not know how to solve with the term "angoisse." Fortunately such terminology seems to have lost its appeal. It is to be hoped that "dialogue" and "pluralism" may go the same way.

"Dialogue," after all, is a word used nowadays to indicate a discussion, or a least the climate of discussion, between men who are considered to be well versed in the teachings of different religions, a discussion which tends to bring out those teachings upon which the different religious bodies agree, and those on which they disagree. The "dialogue" is always presumed to be friendly. Furthermore, it is frequently considered as excluding any effort on the part of one party to the discussion to convince the other party of the rightness of his own position.

In itself, "dialogue" is a rather unfortunate word. It carries with it a connotation of artificiality. There is a real dialogue in a play, in which actors recite lines written for them by someone else. On the other hand an exchange of views between two persons who are expressing their own thoughts in their own words is better designated as a conversation or a discussion.

"Pluralism" is a word employed to designate a situation in which many religious beliefs and organizations coexist in one country or district, in such a way that they are presumed to agree to differ as peacefully as possible among themselves. The Catholic, in this situation, is presumed to believe that, while it would be better in an ideal sort of way if all his fellow citizens were members of the Church, things are just not going to be that way. As a result he is presumed to think that, under the actually existing circumstances, it is best for the Church and for the members of the Church to get along as well as possible with non-Catholics, and to achieve that objective by not trying to make converts to the Catholic Church and the Catholic faith, at least on any large scale, and by not asserting forcefully the Catholic dogmas that the Catholic faith and the Catholic Church are really necessary for the attainment of eternal salvation.

It should be quite clear to anyone who knows the dogma of the Catholic Church that the Church is not going to revolutionize its attitude along either of these two lines. The authority of the Church has always urged, and, as a matter of fact strictly commanded, the utmost charity with regard to those who are not Catholics, even in the area of discussion on the subject of religion. The Church has always been conscious of the fact that the greater part of its life has been spent in situations in which its own members formed only a part, and most frequently a minority, in the nations in which they dwelt.

The Church, at the same time, can never cease to be conscious of its position as the one and only supernatural kingdom of God on earth according to the dispensation of the New Testament. It can never cease to be aware of the fact that it is the one and only social unit which is the household of the living God, the people of God, the Mystical Body of Jesus Christ, the social unit outside of which there is no salvation. And by reason of the charity it bears towards all of those for whom Our Lord died on the Cross, it can never cease to pray, and to do everything within its power, to bring those who are not Catholics to enter the one true Church as members, and to give them the ineffable blessing of the revealed divine message which we accept with the assent of divine faith. The Holy Father adverted to this aspect of the Church teaching and activity in his closing address to the June meeting of the Pontifical Central Preparatory Commission for the Second Ecumenical Vatican Council. He said: "The house which is decorated for the feast, which refurbishes itself in the fresh splendor of its precious ornaments, is the Church which invites all men to its bosom."[4] The thought and even the language are those of Pius IX and of Leo XIII. This is not the language of revolution. The Holy Father's talk should make it very clear indeed that the Catholic Church expects from the Second Ecumenical Vatican Council exactly what it expected from every other Council that was ever called.

Of course, we may expect in the future certain modifications of positive ecclesiastical law, just as we have had many in the past. We have seen the change in the rules for the breviary, and the change in the liturgical calendar, as well as the modifications in the precept of the Eucharistic fast. It is quite likely that we shall have more of this in the days to come. But changes of this type are definitely not revolutionary.

In the NCWC story Father Murtagh is represented as saying that the revolution in Catholic attitudes to which he refers "may well be signed and sealed and directed at the Second Vatican Council and will mark the end of the Reformation era."

It would be interesting to know exactly what is meant here by "the end of the Reformation era." We can only suppose that the author means to say that, since the time of the Reformation until the present day, the Catholic Church has been in great measure preoccupied with controversy against the erroneous teaching set forth in the various Protestant creeds, and that the doctrinal assertions of the forthcoming Council will set the Church on a new path. Presumably the person who is looking for "the end of the Reformation era" within the Catholic Church must have been beguiled into accepting the often discredited "state of siege" theory, according to which the Catholic Church assumed an extraordinary and unnatural defensive posture since the time of the Reformation.[5] The men who have proposed that theory assume, and have been assuming for the past sixty or seventy years, that this period of emergency defense is and has been coming to an end in their own time.

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[4] From the June 19, 1961, foreign release of the NCWC News Service.

Actually, of course, the Church has always been entrusted by God with the tasks of teaching and of guarding the revealed deposit of divine public revelation. It has always taken every possible measure to assure itself that the teaching taught within its ranks as God's supernatural message in Christ really is what it claims to be. It has always acted, and it must always act, to prevent the adulteration or the modification of that divine message. It has acted in that way since its very inception. It will continue to act in that way until the end of time.

There was an anti-Arian period in the history of the Church. That period is still in existence. The Church has never ceased to be concerned to prevent any of its children from teaching or imagining that the Word of God is other than consubstantial with the Father. To this very day it works to make its children realize the fact that the Person who died on the Cross of Calvary, the Person who is present under the appearances of bread and wine in the Blessed Sacrament, is the Person who at this very moment is conserving and keeping every part and portion of the created universe in existence and in activity.

In exactly the same way the Church's opposition to the errors taught as Christian doctrine by the Reformers will never cease. Furthermore, it would seem that there will never be a time, at least in the foreseeable future, in which the basic ecclesiological error of the Reformation will not be seriously dangerous to the members of the Catholic Church. And, as a result, the Church will have to insist continually upon the truth to which this basic error is directly and immediately opposed.

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[5] For a discussion of this subject see Fenton, "The Church and the State of Siege," in *AER*, CXII, 1 (Jan., 1945), 54-63.

The fundamental ecclesiological error of the Reformers was the teaching that the true Church of Jesus Christ according to the dispensation of the New Testament is an invisible Church, that is to say, a social unit which is not an organized society with purely visible requisites for membership. During the long and glorious reign of Pope Pius XII, the Church was called upon on two occasions to insist upon the truth that the Roman Catholic Church, the religious society over which the Sovereign Pontiff presides as the Vicar of Christ on earth, is truly the Mystical Body of Jesus Christ.[6] And, again on two occasions, the Church had to insist upon the fact that there can be no attainment of eternal salvation outside of this same Roman Catholic Church.[7] In setting forth these two theses, or, to be more exact, these two aspects of the basic thesis of ecclesiology, the Catholic *magisterium* was vigorously opposing the basic error of the Reformation. Very definitely, the era of opposition to the heresies of the Reformers did not end in our time, and it is not going to end as long as the Catholic Church endures.

Quite clearly, then, there is not going to be any revolution in Catholic attitudes or any readjustment in Catholic ideas along this line. The Church is not going to modify its doctrine, and it is not going to admit at long last that the doctrines it denounced as heretical in times past are now acceptable in any way as Catholic doctrine. It is not going to arrive or to seek to arrive at a compromise between the teachings of St. Pius X and the doctrines of Von Hügel and Loisy. It is not going to say that, after all, there is some truth in the propositions condemned in the *Lamentabili,* the *Pascendi,* and the *Sacrorum antistitum.*

One of the strangest phenomena of our time is the spectacle of men who are supposedly well instructed in the science of sacred theology welcoming what they imagine to be a revolution in Catholic attitudes and a readjustment of Catholic ideas. As far as one can see, their mentality stems, in great measure, from a dissatisfaction with Catholic teaching as it actually exists. There is certainly a widespread tendency to downgrade Catholic teaching and the content of Catholic theology. Incompetent men have been writing to blame "the theologians" for various fancied failures. Lately it has even become fashionable to complain against the content of sacred theology. A Fr. Charles Davis, who was chosen to write the Introduction to the English translation of Father Durrwell's fine treatise *The Resurrection,* has even come up with an attack on the theological treatise on the Redemption. He tells us:

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[6] In the encyclical letters *Mystici Corporis Christi* and *Humani generis.*

[7] In the Holy Office Letter *Suprema haec sacra* and in the encyclical *Humani generis.*

> Most students are disappointed with the treatise on the Redemption. They do not find the rich matter and profound thought they expected. Appended to the long developments on the Hypostatic Union, the pages on the redemptive work of Christ seem thin and shallow.[8]

There is much more of the same sort of thing. Now, if Father Davis' teaching is anything like his writing in this Introduction, the young men who attend his classes have good reason to be disappointed with their treatises. It requires a truly remarkable ineptitude and lack of comprehension to imagine that the *Tractatus de Deo Redemptore* is lacking in "rich matter and profound thought."

In the final analysis, the only Catholics who imagine that there will be or can be any doctrinal revolution in the Church are those who do not know the teaching of the Church. And the only Catholics who would like such a revolution are the individuals who have not grasped the meaning of Catholic doctrine and of Catholic theology. The people who spend their time inveighing against "the theologians," and who neither love nor appreciate the content of Catholic theology are not going to advance the cause of the Church, or of its learning, or of its holiness. If the world is going to be changed radically or revolutionized by the force of the truth and the love of Jesus Christ, this will be brought about only in and through the teaching of the Church, as it has stood since the beginning, and as it will stand until the end of time.

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[8] These are the opening sentences from Father Davis' Introduction to *The Resurrection: A Biblical Study,* by F. X. Durrwell, C.SS.R., translated by Rosemary Sheed (New York: Sheed and Ward, 1961), p. xiii.

Answers to Questions

A FINANCIAL DRIVE FOR A NON-CATHOLIC CAUSE

Question: One of my parishioners is a Catholic who is owner and manager of a fund-raising company, all the members of which also are Catholics. Up to the present the company has conducted drives only for Catholic or non-religious causes. Now, the gentleman is wondering if he could conduct drives for non-Catholic religious causes—a Protestant church, a Jewish synagogue, a Mohammedan mosque, etc. Some priests have implied that in refusing to manage drives for non-Catholic religious institutions, he may be "too scrupulous" or "too Catholic." What should I tell this gentleman?

Answer: I cannot see how any fund-raising company owned and staffed by Catholics can consistently undertake to raise funds for a distinctively non-Catholic institution or organization. It is true, some theologians believe that for a sufficiently grave reason (such as gratitude for previous acts of generosity toward Catholic causes on the part of non-Catholics) an individual Catholic may contribute toward the erection of a non-Catholic church; and I regard this opinion as sufficiently probable to follow (*AER,* CXXXIV, 2 [Feb., 1956], 108). This would be merely material co-operation with a justifying reason, and the danger of scandal would be remote. But one who conducts a fund-raising campaign must necessarily use media of advertising and promotion that will present the non-Catholic religion in question as something good and praiseworthy in itself, and this would be equivalent to formal co-operation toward the spread of that religion. Besides, activity of this sort by Catholics will inevitably be a source of scandal, for it will tend to confirm people in the notion (already widespread) that all religions are equally good. I believe, therefore, that fund-raising companies made up of Catholics should confine themselves to managing drives for Catholic or secular causes, not for those that are definitely non-Catholic, even though they will be obliged in consequence to renounce some very lucrative opportunities to do business for non-Catholic organizations.

To illustrate this point, let us suppose that a company made up entirely of Catholics is requested to conduct a drive for the promotion of contraceptive information or for the legalizing of abortions. Would any intelligent Catholic, clerical or lay, hesitate to declare that the company could not accept the offer? Yet, the present case is parallel. In both instances the firm is being asked to promote what is objectively sinful; and the fact that the adherents of the non-Catholic religion are doubtless good and sincere persons does not justify Catholics in supporting their desire to spread a religion that is opposed to the one true religion established by the Son of God.

The gentleman who owns the firm evidently has strong Catholic convictions. In a letter accompanying the pastor's query, he writes:

> I have always believed it would be morally wrong for me (or my men, all Catholics) to conduct a fund-raising campaign for a non-Catholic institution (e.g. Protestant or Jewish congregation, Mohammedan Mosque, Y.M.C.A., Masonic organization, etc.) However, I have been informed by various priests that I should check this out with a few top-notch moralists, since I may be limiting our field of endeavor unnecessarily—perhaps being "too Catholic" or "too scrupulous."
>
> I have always believed that over and above any fee we received, we were helping our Church grow and prosper—that God wanted us to help spread the Faith, even though we are not priests or religious; and that in working for a non-Catholic religious group we would be helping to spread a false religion, which is certainly not being "for Him."

This is the type of staunch, intelligent Catholic layman who is receiving from some priests the suggestion that he may be "too Catholic" and "too scrupulous."

CONFESSION OF A PRIEST OR RELIGIOUS

Question: Must a priest or religious, going to a confessor who is not aware of the penitent's consecrated state, declare that he is a priest or religious—first, if he has mortal sins to confess; second, if he has only venial sins to confess?

Answer: First, if the priest or religious has mortal sins to confess which do not involve any specifying circumstances arising from his priestly or religious state, he would not have to mention to the confessor that he is a priest or religious. This would be the case if he confesses a sin of drunkenness or injustice. It is true, the very fact that it is a priest or a religious that commits a mortal sin makes it more grievous than the same sin committed by a lay person; but this is a *circumstantia aggravans* that need not be confessed. It may be that grave scandal was connected with the sin because of the consecrated state of the perpetrator, but even in this event he would satisfy his obligation by declaring that he had given grave scandal (confessing also the number of persons scandalized).

However, if a mortal sin violated the specific obligations of the person in question as a priest or religious, he must declare his state, at least sufficiently to make known the circumstance or the circumstances changing the nature of the sin. For example, if a priest has been seriously remiss in his pastoral duties, he must confess besides his grave neglect the fact that he is a pastor. If a religious has gravely violated poverty, he must confess that he is a professed religious—though in such a case he would not have to declare whether or not he is a priest. If a religious priest must confess a sin against chastity, he satisfies his obligation by stating either that he is a cleric in major orders or that he is a professed religious (or at least that he has a vow of chastity) since, in addition to the sin of impurity, he commits only one sin against religion (cf. Noldin-Schmitt, *Summa theologiae moralis,* I, n. 306).

Secondly, if a religious or priest has only venial sins to confess, it is not necessary for him to declare that he is a religious or priest. Even though some of these sins may have circumstances connected with his holy state—for example, slight neglect of priestly duty, light violations of the vow of poverty—he would not have to confess these or their circumstances, since venial sins and the circumstances changing their nature that are not grave are free matter of the sacrament of Penance. It should be added, however, that it is generally the better course for a priest or religious to declare he is such on beginning his confession.

A VIOLATION OF THE RUBRICS

Question: A religious priest, assigned by his superior to assist a neighboring pastor, is told by him that at a High Mass he is not to intone the *Gloria* and the *Credo,* but is expected merely to recite these portions of the Mass. If, despite the pastor's orders, the visiting priest intones the *Gloria* and *Credo,* when the rubrics call for them, the pastor will inform the religious superior that this priest is not wanted in his parish again. What is the proper thing for the religious priest to do in this situation?

Answer: In the first place it should be noted that even if the *Gloria* and *Credo* are omitted when the rubrics call for them, or are merely recited and not sung in a High Mass, there would not be a grave violation of the rubrics, and the stipend for a High Mass could be accepted (cf. Aertnys-Damen, *Theologia moralis,* II, n. 254). However, to omit these chants for an insufficient reason would be a venial sin—for example, merely to shorten the function or to render it more convenient, as seem to be the motives in the case described. I believe, therefore, that the visiting priest should make a protest. He might be allowed to follow the pastor's orders when confronted with this situation the first time, because there might be confusion if he unexpectedly challenged the orders at the last moment. But he should then let the pastor know that he intends on future occasions to abide by the rubrics if he is requested to sing a High Mass. And he should take such a stand even if he is threatened by exclusion from the privilege of assisting in that church. I believe that if all the members of a religious community were united in this stand and were backed up by the superior—as is his duty—the pastor might allow a High Mass to be chanted as the rubrics prescribe.

FRANCIS J. CONNELL, C.SS.R.

ROSE VESTMENTS

Question: May rose-colored vestments be worn at Masses from Laetare Monday through Laetare Saturday?

Answer: Since the note of joy in "Laetare" is the reason for the introduction of the lighter, more joyful shade in the vestments on Laetare Sunday, the use of the rose vestments is confined to this one Lenten day and may not be extended through the week when, for each day, there is a proper Mass formulary in which the joyful note is not struck. Formerly, in Advent, rose vestments could be worn not only on Gaudete Sunday itself but on the Monday, Tuesday, and Thursday of that week, since on these days the Gaudete Mass was repeated. The new rubics, however, in #131, confine the use of rose vestments to the two Sundays, the third in Advent and the fourth in Lent.

LENTEN *ITE, MISSA EST*

Question: In sung Masses in Lent, is Tonus VI (as it is marked in missals) *Ite, Missa Est* correct, now that the Lenten *Benedicamus Domino* has been abolished?

Answer: No. V, as marked in the Canon in the missal (*In Dominicis infra annum, in Festis Semiduplicibus,* etc.; this is, of course, the old rubric) is recommended for any Lenten Mass.

CIBORIUM COVER AND VEIL

Question 1: A new assistant claims he was taught in the seminary to place the cover of the ciborium on the corporal when it is removed from the tabernacle for the distribution of holy communion. Is there such a rubric?

Answer 1: The *Ritus* has nothing to say on this point, nor has Martinucci, who is generally most detailed, but rubricians who treat of it regularly direct that the cover be placed *within* the corporal; the veil is to be removed first and placed *outside* the corporal. J. B. O'Connell, in *The Celebration of the Mass,* Bruce: Milwaukee, 1956, p. 382, says: ". . . the Celebrant . . . uncovers the ciborium, placing the lid within the corporal if space permits."

Question 2: It is correct to use the ciborium veil only when the ciborium contains consecrated hosts, is it not?

Answer 2: J. B. O'Connell, *op. cit.,* has a lengthy footnote on this question, on p. 293: "It is a moot point as to whether the ciborium *before* the consecration of the hosts should be veiled. The rubrics are silent. Some authorities hold, and it seems to be the better view, that sacred (or quasi-sacred) vessels, when exposed to view and not in use, should be veiled from the public gaze (as the rubrics require for the chalice and for the paten, which is placed under the corporal, and a decision of S.R.C. 4268[7] for the monstrance). Hence the ciborium, when on the altar awaiting the consecration of the hosts or after its purification, should be veiled. Some rubricians, however, hold that the ciborium should be covered with its *silk* veil, only when it contains the Blessed Eucharist. One, at least, suggests a linen or cotton veil when the ciborium does not contain the Blessed Sacrament, a silk one (as R.R. prescribes) when it does." From my observation, however, I would say that the general custom in this country is to veil the ciborium only when it contains the Blessed Sacrament.

OMISSION OF THE LAST GOSPEL

Question: When Benediction immediately follows Mass (High or Solemn), is the last gospel to be said?

Answer: The new code of rubrics (#510) tells us that "the last gospel is omitted altogether: *a*) in Masses in which the *Benedicamus Domino* has been said according to No. 507 *a* (#507 *a:* in the evening Mass of the Lord's Supper, which is followed by the solemn reposition of the Blessed Sacrament, and *in other Mdsses which are followed by a procession* [italics mine], *Benedicamus Domino* is said, and the response is *Deo gratias*) ; *b*) on the feast of Christmas, at the third Mass; *c*) on the Second Sunday of the Passion or Palm Sunday, in the Mass which follows the blessing of branches and procession; *d*) in the Mass of the Easter Vigil; *e*) in Masses of the dead followed by the absolution over the coffin or catafalque; *f*) in certain Masses following certain consecrations, according to the rubrics of the Roman Pontifical." Benediction after Mass (low or sung) is not recognized as a reason for omitting the last gospel. Father C. Braga, C.M., in a commentary on the new code in *Ephemerides Liturgicae,* Vol. LXXIV (1960), p. 243, points out that, in practice, the last gospel will be omitted when the Mass is followed by a liturgical action which, rubrically, would be considered a continuation of the same Mass but not when the Mass is followed by a liturgical action which has no relation to the Mass. He specifically mentions Benediction as being in the latter category.

THE DIVINE PRAISES

Question: Should the Divine Praises be said in unison with the celebrant or should they be repeated after him?

Answer: As far as I can discover, there is no authoritative directive on this point. Bernard Calle, in *Dictionnaire Pratique de Liturgie Romaine* (Paris, 1962), *s.v.* Louanges, after giving a brief history of the Divine Praises, says merely that "the custom was introduced of reciting them doubled and in alternation with the faithful." I have observed both practices in this country but far more frequently the alternation.

JOHN P. MCCORMICK, SS.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for August, 1911, continues the series by George Metlake, of Germany, on Bishop von Ketteler, the German social reformer of the nineteenth century. The article contains lengthy excerpts from the discourses of von Ketteler when he was coming into prominence in 1848. A comment by a Swiss sociologist, pronounced many years later, attests to the importance of this celebrated churchman in the social field: "Ketteler was one of the few men who recognized the full significance of the social movement then still in its infancy, and to him belongs the undying honor of having met the manifesto of the Communists with a program of Christian sociology that stands unsurpassed to this day." . . . Fr. B. Feeney, of St. Paul, pursuing his articles on seminary training, writes on the instruction of the seminarians in preaching, catechizing and pastoral visiting. . . . Bishop A. MacDonald, of Victoria, B.C., criticizes the article in the *Catholic Encyclopedia* on the Mass. He begins with the statement: "While giving evidence of much learning and research, the article on the Holy Mass in the tenth volume of the Catholic *Encyclopedia* is distinctly unsatisfactory where it deals with the nature of the Sacrifice." . . . An article on Christian Archeology by Msgr. Celso Constantini appears in this issue. . . . In the Analecta we find a letter from Pope St. Pius X to Cardinal Gibbons, congratulating him on his fiftieth anniversary of priesthood. . . . A decree of the congregation of the Index lists four books that have been condemned because of modernistic trends. . . . We read also the list of those whom St. Pius X sent to England to represent him at the coronation of King George V, including Msgr. Eugenio Pacelli. . . . An article on evening Mass contains the suggestion that for those who are hindered from assisting at Mass on Sunday morning the obligation might be transferred to a Saturday evening Mass, or Mass might be celebrated on Sunday evening.

F. J. C.

Analecta

SUPREMA SACRA CONGREGATIO SANCTI OFFICII
MONITUM

Biblicarum disciplinarum studio laudabiliter fervente, in variis regionibus sententiae et opiniones circumferuntur, quae in discrimen adducunt germanam veritatem historicam et obiectivam Scripturae Sacrae non modo Veteris Testamenti (sicut Summus Pontifex Pius XII in Litteris Encyclicis "Humani Generis" iam deploravarat, cfr. *AAS,* XLII, 576), verum et Novi, etiam quoad dicta et facta Christi Iesu.

Cum autem huiusmodi sententiae et opiniones anxios faciant et Pastores et christifideles, Em.mi Patres, fidei morumque doctrinae tutandae praepositi, omnes, qui de Sacris Libris sive scripto sive verbo agunt, monendos censuerunt ut semper debita cum prudentia ac reverentia tantum argumentum pertractent, et prae oculis semper habeant SS. Patrum doctrinam atque Ecclesiae sensum ac Magisterium, ne fidelium conscientiae perturbentur neve fidei veritates laedantur.

N. B.—Hoc Monitum editur consentientibus etiam Em.mis Patribus Pontificiae Commissionis Biblicae.

Datum Romae, ex Aedibus S. Officii, die 20 iunii, 1961.

Sebastianus Masala, *Notarius.*

Book Reviews

THE VOICES OF FRANCE: A SURVEY OF CONTEMPORARY THEOLOGY IN FRANCE. By James M. Connolly. New York: The Macmillan Company, 1961. Pp. xvi + 231. $5.50.

This is a sensationally interesting book. I am convinced that every young priest and every seminarian in this country should read it, and read it carefully. The young men who will make up the first year theology class at The Catholic University of America this coming year will certainly be urged to read it. They cannot but profit immensely from a study of the great and the influential writers in the field of sacred theology who have written in French during the past few decades. The status of theological inquiry and of theological discussion cannot be properly understood without some knowledge of the subject which Father Connolly has set out to cover.

The Voices of France, of course, is a book which must be read very critically. In the first place, it contains far too many misspellings and ordinary blunders. Thus, to give only a few examples, St. Hilary of Poitiers, contrary to what is taught in *The Voices of France,* did *not* write a treatise against the Semi-Pelagians (cf. p. 2). The priest who was most prominent in the polemic against the French translation of the *Life of Isaac Thomas Hecker* was not a Vincentian named Maignan, but Fr. Charles Maignen, a priest of the Congregation of the Frères de Saint Vincent de Paul. The author of that *Life* was not Eliot but Elliot (cf. p. 13). On p. 11 Father Connolly mentions Thureau-Dangen and Granmaison when presumably he means Thureau-Dangin and De Grandmaison. And, worst of all, he has listed the *Dictionnaire de théologie catholique* as the *Dictionnaire de théologie chrétienne,* on p. 217.

Moreover, any one at all at home in the field of French theological writing over the course of the last few decades will be astonished at what Father Connolly has left out of his study. There is no attention paid to the great contributions to theology which have come as a result of writing for the DTC. Thus, one looks in vain on the pages of *The Voices of France* for even a mention of theologians as prominent and influential as Vacant, Mangenot, Amann, Dublanchy, and Harent. And it seems incredible that there should be a study of French theology during the twentieth century without any mention of Edouard Hugon, or of Ernest Mura.

Father Connolly deals with both Americanism and Modernism. With reference to the first of these aberrations, he seems to accept the naive but fashionable teaching to the effect that, after all, it was a "phantom heresy." With reference to the second, he does not even refer to what is the only really worth-while history of the movement, the one contained in Barbier's *Histoire du catholicisme libéral et du catholicisme social en France, 1870-1914*. And he fails to record even the names of the stalwarts who refuted the writings of the original Modernists prior to the issuance of the *Lamentabili,* the *Pascendi,* and the *Sacororum antistitum,* men like Barbier and Fontaine.

In some places Father Connolly writes less as a scholar than as a hero worshipper. He concentrates his attentions on Dondeyne, Congar, Journet, Danielou, and De Lubac, and fails to give anything like the coverage that should have gone to men like Garrigou-Lagrange and Billot. The man whose first serious acquaintance with French theology is through the pages of *The Voices of France* is quite likely to have a somewhat warped perspective.

The author calls attention to his predisposition in favor of his favorite writers in this passage, found on p. 203.

> We should therefore, in honesty, call attention to the fact that we have approached the phenomenon of the theological revival in France with some sympathy, and that the reader must be aware that many of our conclusions have to a degree been predetermined by a willingness to find the best in France. Nevertheless this does not preclude strict application of the historical method.

In some places, unfortunately, Father Connolly has not applied the historical method very strictly or successfully. He has a way of making bitter and absolutely untrue accusations against American Catholic writers whose books and articles do not please him. Thus, for, example, he writes on p. xii:

> Misconceptions of the depth and content of the theological revival in France are prevalent not only in American journals of current affairs, but unfortunately exist as well in many clerical circles. Her theologians are represented as "radical," "modernists," and their work dismissed as unworthy of study, or even perusal, because of their alleged heretical content.
>
> Is this an inaccurate and erroneous picture, perhaps founded upon the unsympathetic treatment that the French have received in some clerical journals? Is it possible that their work has been presented in a rather jaundiced way by conservative theologians, whose moderate and cautious approach to theology has been dictated by their training and by their memories of the modernist period?

In the context of *The Voices of France,* it becomes quite obvious that these are merely rhetorical questions, questions to which an affirmative answer is expected. But such an affirmative answer is untruthful.

I have been a priest for thirty-one years. During that time I have kept up fairly well with the content of the clerical journals in this country. For almost eighteen years I have been the editor of *The American Ecclesiastical Review.*

During all of that time I have never encountered any magazine for priests that gave the least indication of prejudice against the French, against French Catholics, or French theologians. Older readers of American clerical periodicals will know very well that there has never been any anti-French prejudice in our theological journals. It is very unfortunate indeed that Father Connolly has written in such a way as to mislead some of his younger readers into imagining that such a prejudice may have existed.

Of course, when a man writes a book or an article, and publishes it, he automatically leaves himself open to objections offered by individuals who do not agree with what he has written. Because of the attraction that French theological writings have always had for American priests, there have been many criticisms of books and articles in clerical journals in our country, some few of them in this magazine. But, if a writer rejects some statement by Congar or Tavard, and shows why he rejects it, he is certainly not showing any animus against "the French." Anyone would be naive indeed to imagine that all French priests, or even that most French priests, agree with everything written by the men whom Father Connolly identifies with "the French."

JOSEPH CLIFFORD FENTON

THE CHURCH AND THE BIBLE. By Christopher Butler, O.S.B. Baltimore: Helicon Press, 1960. Pp. 111. $2.95.

No educated Catholic is unaware of the startling advances which have been made in recent decades in various fields of scriptural studies, or of what may truly be called the revolutionary changes in our approach to understanding certain problems connected with the interpretation of the Bible. These advances have, in turn, raised new problems, and have also had the side effect of disturbing the equanimity of those who see the process only in part and, as it were, from afar. In this slim volume the distinguished Abbot of Downside calmly examines and discusses the "new look" in the study of the Bible, evaluating its advantages and disadvantages, and pointing towards the solution of some of the problems raised.

Abbot Butler begins by stressing the historical dimension of revelation: he speaks of the notion of tradition and of the society in which it lives, develops, and is handed on. While history, in our sense of the word, is not the content of tradition, society does select, mold, and pass on the significant events of its history in terms that are valid and meaningful to its members. When we apply this to the Bible, and in particular to its culmination in the revelation of the New Testament, we see that any examination of the contents of the Bible brings us, not immediately into contact with the historical events at the basis of the biblical tradition, but into contact with the faith of the Church, the primitive community—the New Testament was written by believers for believers. Far from bringing any disadvantages, this realization points up most clearly the unique relationship of the Church to the Bible: the Bible is the expression of the Church's faith, and can only be rightly interpreted in the living tradition of the community which brought it into being under God's inspiration. This does not in the least suggest a want of historicity of the events described (the whole validity of the Christian dispensation depends on the *fact* that God has intervened), but merely indicates that history, in the modern sense of a scientific discipline, was not what the community intended to provide; if it is the naked investigation of historical events that is desired, it is to the critical sciences that we must turn.

In close connection with this development, so briefly and inadequately described, the author discusses inspiration and its corollary of inerrancy in the light of the new advances. In defending and explaining the traditional beliefs in these matters, he believes, the scholar must not be conservative to the point of being obscurantist, but must utilize the indubitable conclusions of the sciences. This is, in fact, what the author has attempted to do, and he has succeeded admirably.

JOSEPH JENSEN, O.S.B.

BEFORE HIS FACE. By Gaston Courtois. New York: Herder and Herder, 1961. Pp. viii + 349. $6.50.

Since so many meditation books are found in the dark dusty recesses of a priest's bookcase, it is refreshing to come across one that is not destined to share this fate. Such a book is *Before His Face—Meditations for Priests and Religious,* by Gaston Courtois. Here is a book that will be read and re-read by priests who have to contend with the distracting pressures of the modern apostolate.

There are twenty-five chapters which average fifteen pages. Each chapter begins with a meditation of several pages followed by a short discourse between God and the soul. An incisive and searching examination of conscience is then presented along with a series of practical and intelligent resolutions. Next come a short passage of spiritual reading, some subjects for further discussion, and a concluding sentence with crystallizes the thought of the chapter.

The author, a most understanding and perceptive priest, calls on his own wide pastoral experience and his deep sense of the priestly vocation. He gives sound practical advice founded on solid principles of spirituality. His aim is to help the priest avoid the pitfalls of human frailty and to stand up against the temptations that abound in the world. Writing realistically and with a lively and spontaneous style, he shuns the artificiality and heaviness which so often characterize meditation books. Good use is made of the Bible and there are some excellent passages taken from authors that are not generally known in America, men like Ernest Hello, Father de Bie and Paul Doncoeur.

Before His Face is very suitable for daily spiritual reading, retreats, or for a monthly day of recollection. Priests and seminarians will find this a useful tool for their own spiritual life and may well recommend it to the spiritually-minded lay person.

PATRICK GRANFIELD, O.S.B.

THE CATHOLIC-PROTESTANT DIALOGUE. By Jean Guitton, Jean Danielou, Jacques Madaule, and Jean Bosc. Translated by Robert J. Olsen. Baltimore: Helicon Press, 1961. Pp. x + 138. $3.50.

This slim volume promises, perhaps, more than it presents. It is not, as its title might lead one to believe, a survey of the ecumenical movement, nor is it an objective analysis of the Catholic-Protestant dialogue as it is developing today. It is, rather, a loosely organized series of reflections by several eminent Catholic and Protestant Frenchmen on some of the factors that are leading towards, or are barring the way to, Christian unity.

There are six sections: three actual dialogues and three essays if one includes the jejune but comparatively lengthy Preface by Jacques Madaule. In the dialogues Jean Guitton and Pastor Jean Bosc discuss the meaning of the Church and the incarnation, and the concept of authority and guaranty; Jean Danieolu, S.J., and Pastor Jean Bosc discuss the biblical revival, the interpretation of Holy Scripture, and the authority of the Church.

The two most rewarding sections of the book are the essays "The Protestant Point of View" by Pastor Jean Bosc and "The Heart of the Matter" by Jean Danielou.

Pastor Jean Bosc's expression in his essay of the realization that the Church of Christ must be one and his description of the Reformation as a partial failure because its "reform" led to disunion should encourage those who are looking for grounds for a *rapprochement* of the churches. His concept of Sacred Scripture as absolutely normative and authoritative, and of tradition, the magisterium, and the infallibility of the Pope as running counter to this, together with his concept of nature as radically corrupt and not perfectible by grace; all of these indicate how far apart are even men of good will.

Jean Danielou's essay is the best section of the book. He makes the penetrating observation that Protestants reject the Catholic theses because they fear the taking away of something "from the unique causality of Christ in the order of salvation, with the purpose of bestowing it on some creature," which results in the metaphysical consequence of an irreconcilibility between God and man and a radical failure to understand and appreciate the Incarnation in all of its ramifications.

The dialogues add but little to the essays. They are repetitive, somewhat shallow, and a little tedious—if not discouraging, since Pastor Jean Bosc in many of the discussions is finally reduced to trying to refute the Catholic position by protesting that Sacred Scripture is not being used in its true "normative sense." It is also discouraging to see that the Catholic Faith is not fully understood by him when he ventures to criticize it.

As an example of how the Catholic-Protestant dialogue should be carried on, this book has its place. It is a civilized discussion of the issues. It does not evade issues or water down difficulties when they occur. It is a manifestation of a good spirit and style that should be encouraged. But that is its only contribution. It offers nothing tangible to the ecumenical movement—but, as is pointed out in this book, it is too early to expect much in the way of tangible results.

THOMAS FAHY, O.S.B.

Books Received

THE LINEN BANDS. By Raymond Roseliep. Preface by John Logan. Westminster, Maryland, The Newman Press, 1961. Pp. xvii + 63. $3.50.

A volume of extraordinarily fine poetry.

BREVIARIUM ROMANUM EX DECRETO SS. CONCILII TRIDENTINI RESTITUTUM SUMMORUM PONTIFICUM CURA RECOGNITUM CUM TEXTU PSALMORUM E VERSIONE PII PAPAE XII AUCTORITATE EDITA TOTUM. Editio Typica. Typis Polyglottis Vaticanis, 1961. $14.00 with leather cover and red edges.

This *Totum Breviarium* is far better than the previous *Totum* put out by the Vatican Press. It is ounces lighter, and the arrangement is much better.

MEDICAL HYPNOSIS. By William J. Gormley. Washington, D.C.: The Catholic University of America Press, 1961. Pp. xi + 166. $2.75.

FREEDOM, GRACE AND DESTINY. By Renato Guardini. Translated by John Murray, S.J. New York: Pantheon Books, 1961. Pp. 251. $4.00.

THE SISTERS ARE ASKING. By Winfrid Herbst, S.D.S. Westminster, Md.: The Newman Press, 1961. Pp. 190. $3.00.

WILLAMETTE INTERLUDE. By Sister Mary Dominica McNamee, S.N.D. de N. Palo Alto, California: Pacific Books, 1961. Pp. xviii + 302. $4.50.

EACH HIS OWN TYRANT. By Wingfield Hope. New York: Sheed & Ward, 1961. Pp. x + 245. $3.50.

SAINT IGNATIUS LOYOLA. LETTERS TO WOMEN. By Hugo Rahner. New York: Herder and Herder, 1961. Pp. xxiii + 565. No price given.

ON THE WAY TO GOD. With Teacher's Manual. By Sister Jane Marie Murray, O.P., and Vincent J. Giese. Chicago and Notre Dame: Fides Publishers, 1961. Pp. v + 186. No price given.

THE LIFE OF FAITH. By Romano Guardini. Translated by John Chapin. Westminster, Md.: The Newman Press, 1961. Pp. 131. $2.95.

ROME AND THE VERNACULAR. By Angelus De Marco, O.F.M. Westminster, Md.: The Newman Press, 1961. Pp. 191. $3.25.

GOOD BOOKS FOR CHILDREN. By Mary K. Eakin. Chicago: University of Chicago Press, 1961. Pp. xiv + 274. $5.95.

HANDBOOK OF ORNAMENT. By Franz Sales Meyer. New York: Dover Publications, 1961. Pp. xiv + 548. $2.00.

For Your Pamphlet Rack

☐ THE EUCHARISTIC FAST—by Rev. Adrian Holzmeister, O.F.M. Cap. Reprinted from the November 1960 issue of *The American Ecclesiastical Review.* This handy 12-page booklet, measuring 5½ x 8½ inches, contains a special cover, and is attractively bound. Single copy 25¢; 20¢ each in lots of 25 or more.

☐ NOW THAT THE ELECTION IS OVER—by V. Rev. Francis J Connell. Reprinted from the January 1961 issue of *The American Ecclesiastical Review.* This handy 16-page booklet, measuring 6 x 9 inches, contains a special cover, and is attractively bound. Single copy 25¢; 22¢ each in lots of 25.

☐ JUVENILE COURTSHIPS—by V. Rev. Francis J. Connell, C.SS.R., School of Sacred Theology, The Catholic University of America. This article originally appeared in the March 1955 issue of *The American Ecclesiastical Review*, and is now in its 6th reprinting. Single copy 25¢; in lots of 25, 20¢ each.

☐ HUMAN EVOLUTION—1956 with Appendix THE PRESENT CATHOLIC ATTITUDE TOWARDS EVOLUTION—by J. Franklin Ewing, Professor of Anthropology, Fordham University. This interesting and educational article is very well written in a *non-technical* style, and has received wide acceptance by the public and students of Anthropology. Reprinted from the October 1956 issue of *Anthropological Quarterly*, it is now in its 3rd reprinting. Single copy $1.00; discount on 5 or more copies.

☐ CO-OPERATION OF CATHOLICS IN NON-CATHOLIC RELIGIOUS ACTIVITIES—by V. Rev. Francis J. Connell. This article originally appeared in 3 installments . . . February, March and April 1956 issues of *The American Ecclesiastical Review.* By popular demand, it is now available as a 32-page paper bound reprint. Single copy 75¢; discount on 5 or more copies.

☐ HOW SHOULD PRIESTS DIRECT PEOPLE REGARDING THE MOVIES—by V. Rev. Francis J. Connell. Originally appearing in the April 1946 edition of *The American Ecclesiastical Review*, an Appendix has been added, and the 16-page reprint is now available in an attractively bound, paper cover. Single copy 30¢; 25¢ each in lots of 10 or more copies.

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